The
COMMONWEAL
A Weekly Review of Literature the Arts and Public Affairs
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VOLUME XXX *June 2, 1939* NUMBER 6

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THE COMMONWEAL is indexed in the *Reader's Guide, Catholic Periodical Index* and *Catholic Bookman.*

Commonweal Publishing Co., Inc., 386 Fourth Avenue, New York. Annual Subscriptions: U. S. and Canada: $5.00; Foreign, $6.00.

Archbishop Spellman of New York

CATHOLICS and, we feel, the other people of America as well, expected with confidence that the welcome of New York to Archbishop Spellman and his installation would be a great event. It was certain to be, as it was, a ceremony expressing for all in the Archdiocese and for the world to see the unity of the Church, its government and the communion of the members. And the ceremony was built around the Sacrifice of the Mass: a religious act and ceremony linking men to God. Bishop Donahue, who cared for the Archdiocese during the past year after the death of Cardinal Hayes, reverence for whose memory was an integral part of the ceremony, once again with comprehension and ability led the clergy and religious and laity in expressing the complete and sincere wishes and the hopes and loyalty with which we greet our new Archbishop. This was the personal, the particular part of the ceremony which New Yorkers contributed, expressing a personal attachment to Archbishop Spellman in addition to our religious and unqualified obedience to our ordinary. Archbishop Spellman's sermon began his own personal contribution to the Archdiocese. From the beautifully constructed and very moving paragraphs, residents of the city might well emphasize his estimation of New York. "I have read that this see to which I have been appointed is the richest see. What are the riches intended . . .?" New York has had no clearer appreciation of its "astonishing dimensions"—or of its great responsibilities for further building of "the true endowment that enriches a people."

Riches of the City

National Debt Week

THE NATIONAL DEBT is not an encouraging thing to celebrate for a week, as the Republican party has had us do. The President characterizes as a "school of gamblers" those who would first cut the budget—meaning relief expenses and tax income—and then secondly see if unemployment would not disappear. The New Deal wants to spend and tax first and then see if secondly the unemployment doesn't go. The argument being conducted is that of the chicken and the egg; it must be the wrong argument covering a more fundamental problem which we ought to face. Perhaps Senator Minton's carelessness would prove a good jumping off place. He says the debt rise of private industry before 1929 was $6,000,000,000 a year and that "it takes spending by someone to keep the wheels of industry turning." Here is an assumption that capital spending must result in an equivalent rise in debt. If the system requires that, it is deplorable, and there is bound to be a devastating cancellation (by bankruptcy, inflation or something else) every so often. We would prefer to seek changes in the system permitting capital expenditures without equivalent increases in fixed debt.

The Chicken and the Egg

The Leopard Keeps His Spots

"THE DIES COMMITTEE is not our ideal of a judicial organization. . . . The prime failing of the Dies Committee is not in putting the communist question in politics, but in the ineffectual way it encourages the country to try to solve the problem." This was our view last November, and this, substituting "fascist" for "communist," is much what we feel today. Perhaps a Congressional Committee cannot operate according to any set rules of evidence; perhaps its investigations must rely upon hearsay and worse than hearsay, though Judge Pecora did

"Digging into Park Avenue"

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not conduct his inquiry into Wall Street quite that way. But are we to be asked to consider seriously the ruminations of a fascist-minded gentleman who got his "accurate information" from a mysterious waiter in a Jewish club—often after this precious "information" had already appeared in the daily press? And is it necessary for witnesses to crawl along a fifth-story building ledge in order to avoid reporters? Can another man who takes credit to his own propaganda efforts for the suicide of Ernst Toller be considered a reliable source of information? Of course there is some good in all this: it brings into the open characters who have done altogether too much conversing in private places (the New York Harvard Club is "very opportune" for the purpose, according to one witness). It is said that Fathers Coughlin and Curran are to be called by the committee, and their testimony will be worth hearing. All such demagoguery and building up of hatred is thoroughly bad, is more dangerous for the immediate future than most communist activities, as witness the frequent anti-semitic riots (glossed over by the press) which take place in New York, largely instigated by deluded Catholics. Such things need thorough airing, as do the activities of Communists. But the airing should be judicious, and not give forth any odor whatever of the star chamber or the vaudeville stage.

Waste in American Economy

Cost of Distribution

WITH SOCIAL and economic worries of the country centered on the problem of getting a man a job—just a plain job that pays a wage—Americans are not likely to fret unduly about the necessity and utility of work done. Nor are they likely to feel too bad about wasted resources, if in the process of waste purchasing power is distributed. It is almost terrible to contemplate how many worthy persons would be thrown out of a job if the things done which one personally looks upon as useless were stopped. But this carelessness and desperateness of approach results in the incorporation of increasing socially and humanly useless parts into the economic structure. The burden of waste grows heavier and heavier, leaving a narrower and narrower margin of safety in the economic and social framework. Studying the cost of distribution, the Twentieth Century Fund again dramatizes American complexity and the waste inherent in it. Twenty-five percent of American workers were in distribution and service activities in 1870; by 1930, a full 50 percent. "About $.59 out of the consumer's dollar goes for the services involved in distribution and only $.41 for the services in production." Worst is the extremely wide "price spread" in foodstuffs. Vegetables and fruits cost the consumer three or four times what the grower gets for them. The outright spoilage loss runs as high as 24 percent of retail selling price for some of the perishable produce. The necessary simplification of our economy to cut down waste could well begin in the food industry.

Broadcasting to Latin America

Federal Radio Station?

FORMER NEW DEALER Raymond Moley is greatly exercised about the proposal to appropriate $3,000,000 for creating and maintaining a federal radio station for the ostensible purpose of promoting our interests in South America. In an editorial in *Newsweek* he charges its proponent with seeking it as a means of propagandizing the United States. He cites figures to show that quantitatively at least the United States more than holds its own on the South American airwaves. He fears that Senator Chavez's proposal might eventually put the American people "at the mercy of some Washington Goebbels who would permit us to listen to the kind of music that he considered harmonious, to the songs he thought had social significance, to plays by WPA writers, to news provided by government press agents and to political comment by the President, his subordinates and such Congressmen as he might select for the purpose." In other words, in his opinion, another instance where opposition to the dictators leads to the worst form of dictatorship. Mr. Moley's remarks are written in a tone of distinct hostility to the administration. Yet such a prospect is indeed terrifying. It makes the inanities of patent medicine pluggers and radio vaudevillians pallid in comparison.

Air Mail to Europe

The Lone Eagle's Progeny

THE NASTY North Atlantic has received what seems a final blow to its reputation. Pan American's *Yankee Clipper* was the unwitting instrument of this humiliation when it successfully completed the first scheduled trans-Atlantic mail flight about a week ago. The final and unkindest cut was that of the clipper's skipper, Captain Arthur E. LaPorte, who said the flight was "pretty much a routine operation of the line." Port Washington to Lisbon in 26½ hours! Steamships never bettered the fastest sail crossing by anything like the ratio between plane and steam; a letter posted in San Francisco one day can be in Paris within 72 hours—quite a little sooner than a very few years ago was possible between California and New York. And so the world is ever more closely knit together in material and temporal things, yet the moral effect of the achivement is probably more to the bad than to the good. Time has a way of killing hatred; as we kill time, we seem to find more hatred than ever growing in the world. Perhaps the psychologists could help us out by making our minutes into hours, so far as heart and mind is concerned, thus

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accelerating the cooling process to which time subjects our passions. But that desirable goal seems far off indeed.

Kings, Queens and Quintuplets

IT INDICATES something about humanity uncommonly pleasant to dwell upon just now that everyone everywhere was breathless over the meeting between the quints and Their Britannic Majesties. Including, we unhesitatingly opine, Their Majesties themselves. Wishing to deny nothing of the pleasure and significance that have attended their visit thus far, we imagine its high spot has easily been the presentation of the fairytale five. There is a double reason why these children attract attention. They were, to begin with, a wonder of the world, and the scientific skill and untiring patience which have kept them in it, models of happy, sturdy childhood, account for half of it. But the little sisters themselves account for the rest of it. This has been evident in the stories and movies of which they are the center; it is evident all over again in their meeting with their sovereigns. Joyous as birds, lovely as flowers, they curtsied with a perfection that shamed misgivings, and then took the ceremonies over with radiance and aplomb. Kissed the queen and pronounced her "belle." Counted the king's buttons. Sent their love to the princesses. It was all in the highest tradition of *savoir-faire*. No wonder Her Majesty said: "What beautiful children!" No wonder His Majesty and Yvonne held hands. The meeting marked a moment, and the unhappy old world is eased a little of its woe in having watched it.

Delectable Dionnes Score Again

Mathematical Aptitudes

AN ITEM of research from the University of Cincinnati reverses a belief so widespread and venerable that it may be called a tradition: the belief that masculine brains are better mathematically than feminine. A graduate study of a thousand students, admitted in recent years from twenty-three states and Canada, shows "a slight but very consistent superiority" on the part of the female half of the group throughout high-school mathematical courses. Further, this superiority increases in the more advanced work. We are not prepared with any counter-conclusion to these figures, which seem broadly enough based to merit at least respectful attention, although they do surprise us a little. Not that we have shared the prepossession against women's capacity for abstruse calculations, but precisely because we have no such prepossessions against any group. Nothing in the world is harder to prove than such a concentration of aptitudes, whether by sex, class or race. In regard to the Cincinnati study, we would make the qualifying suggestion that as girls are known to be on the average more conscientious students than boys, some of the indicated lead might be accounted for on the basis of sheer application. But it is a suggestion only; and we do not deny that feminists who have smarted under the charge that the mathematical professions, like accountancy, engineering and statistics, are "For Men Only" are entitled to do a little crowing.

Boys and Girls Compared

Mr. Kennedy Speaks

AMBASSADOR KENNEDY has been making speeches to the British; and though there have been some polite speeches made back at him, he has established one point at least. We do not refer to his animadversions in London on the height of the trouser waistline of the island race, the length of its socks and the depth of its shirt-tails, which two last, he dolefully recounts, make a rendezvous at the wearer's knees. British trade journals have dismissed these, with gentle firmness, as "pleasant exaggerations," and as nothing is more certain than the prophecy, from the same source, that they will affect English sartorial practice "not at all," that incident may be called closed. But it will not be so easy to wave aside Mr. Kennedy's remarks, at the University of Liverpool, on the lack of true American news in British papers, and the ignorance of American history among British students. In these matters, by comparison with Americans, the English generally speaking are really provincial. Americans are habituated to a fairly full foreign news service; indeed, more than one visiting Briton has noted our keen and—what they find really strange—disinterested interest in what goes on elsewhere. Similarly, one of the solid cores of general education here consists very properly of English history. The average Briton, though convinced that we function in the present, honestly doubts that we have a history. We venutre that no American correspondent would parallel, in England, the performance last week of the English reporter who asked a guard at the Montreal presentation whether there was any danger of an Indian attack.

Ambassador in Two Moods

Conscription and Ireland

THE IRISH don't mind fighting, but if they fight, they seem to have a mild preference for fighting their own battles. This is, of course, a very selfish attitude; and it is one which we find ourselves sharing completely. It was because of this that the Irish violently resisted conscription during the World War; it is because of this that Mr. De Valera sees

Is Partition Doomed?

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no reason for conscription in Northern Ireland now. This, he said, was a proposal by a foreign government to conscript Irishmen, and he resisted it with all his strength. Naturally he could not view with equanimity a measure which would make his unfriendly northern neighbor into an armed camp and which would supply the Craigavons with a real temptation to become more outrageous than they already have been toward anti-partitionists. Nor did the proposal unanimously appeal to the people of the Six Counties, who themselves would have to bear the brunt of conscription. Now, Mr. De Valera is not the Prime Minister of the Six Counties. Lord Craigavon holds that post. But Mr. De Valera's protests against something which concerned Lord Craigavon's people had its immediate effect on the British Government. Mr. Chamberlain let his loyal and noble friend down, as though he were a traditional hot potato, and made peace with Eire. One cannot help wondering whether this is not a straw showing the wind, as far as the permanence of partition in Ireland is concerned. And if partition ceases, one hopes and prays that the north will have no reason for legitimate grievance against the south, but rather will come in time to welcome a united Ireland.

Japanese Obstacles in China Are Growing

JUST at the time Hitler and Mussolini announce with the greatest flourish the tightest kind of military alliance and their plans for the future of Europe, their uncertain partner in the Pacific shows signs of increasing weakness. Scrupulously watchful to maintain the best of relations with the United States, Japan backed down at Amoy in the face of American, British and French landing parties. The United States also rejected Japanese demands about the International Settlement at Shanghai. Meantime at this still important trade center the Japanese yen fell below the Chinese dollar on the exchange. It begins to look as if Western economic assistance to China is at last beginning to tell. In addition to a partial, undeclared and merely *de facto* boycott of Japanese trade by the United States, extensive credit to the Chinese is said to be stiffening their resistance. *Business Week* reports that the Chinese Southwest is a veritable beehive of defense material and industrial reconstruction. Abandoned mines and new branch railroads are being opened up, together with highways and air routes. Japanese military successes are notable for their absence. Possibly this is an indication of what can be accomplished by "measures short of war," but it is obvious that it is possible only because of the extent of the forces which are lined up in opposition to the Japanese.

Resistance From the Occident

Idle Millions

TRUE to its experimental approach to the national reform-recovery problem, the administration is now turning to idle money as an explanation of the persistence of the depression. The President has done good work in restoring confidence in the nation's banks, in accomplishing desirable social reforms, in supplying the funds necessary for relief. But unemployment continues to reach eight figures, an unmistakable sign that the New Deal has yet to put forward a formula or series of formulas that will lead to national recovery.

The idle money the President and his subordinates are talking about is neither the sterilized gold at heavily-guarded Fort Knox nor the huge store of silver whose protection forms part of the training of our future generals at West Point. It is rather the bank reserves which formerly were loaned out to productive enterprise. Total bank deposits in the country today are higher than they were during the boom years of the 20's. It was announced on May 23, for instance, that the total assets and deposits of our 5,218 active national banks were $31,844,396,000—an ill-time peak.

Various reasons have been advanced to explain why this potential credit basis for productive enterprise remains unutilized. Also involved are the sums poured into the tax-free government bonds, whose yields are thereby approaching the vanishing point. One that is most far-reaching is that the country is slowing down à la Spengler. Our stationary population is a convincing indication of this. There are no new territories to colonize, no wildernesses to clear. The prospect of continuous expansion for most of our basic industries is an illusion.

Many business men claim that capital stagnation is all the fault of a hostile administration. By an unfriendly reforming attitude and punitive taxes the New Dealers are charged with the destruction of the confidence requisite for private investment in new enterprise. And how they have run up the national debt by WPA and other luxuries! The TVA and other government competition with private business are also responsible.

The administration retorts that capital is on strike. Business men are trying to hamstring the Roosevelt régime and, by withholding the investments they would ordinarily make, blocking successful social reform. If only business could be kept in a parlous state for another year the country would return a slate of laissez-faire Republicans in November, 1940. And so the argument proceeds.

From the very earliest days of the depression expansion of the heavy industries has been held out as the only sure pathway to recovery. That is still a widely held conviction today. It is well known that the railroads are in bad need of re-

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placing obsolete and worn-out equipment, but they are so poorly off that one-third are officially bankrupt and another third well on the way to bankruptcy. Making every allowance for the unfair advantages still enjoyed by trucks and bus lines, it is quite conceivable that many miles of track have outlived their usefulness. In other words, contraction rather than expansion seems indicated for the railroads.

The second heavy industry is utilities, an industry which is still expanding. Government regulation has reduced earnings and government yardsticks also tend to reduce rates to the point where investors do not find the prospects of large profits sufficiently attractive. It may well be a question to what extent individuals should be allowed to build up private fortunes through the sale of a commodity of such monopolistic character and universal importance to the community as electric power. Certainly under the present administration utilities will not shake loose much private capital or provide much new employment.

The third hope of the heavy industry advocates is construction. Under present conditions not much can be hoped for from new plants or new office buildings. Housing is still the leading factor in such prospects. It is the country's largest unfulfilled immediate material need. According to the latest reports, private residential construction continues to gain over corresponding periods of recent years.

Public construction has also been accelerated and all the USHA funds appropriated have been exhausted or earmarked. A new Wagner amendment to the housing act would provide $800,000,000 in new loans plus $45,000,000 in annual subsidies in order to rehouse 180,000 families and give employment to 135,000 men. Of the 185 USHA projects now under construction, 170 have dwelling units which rent for $18 a month or less; so that the low income and relief families are being reached.

One of the hopeful signs in the housing industry is the progress being made in economical construction. The producers of Bachite steel, for instance, claim that they can reduce the cost of a prefabricated house from $10,000 to $3,800. Cemenstone concrete blocks can be produced locally—to save transportation expense—by standardized equipment. The General Housing Corporation of Seattle expects great things of its $3,000 expandable, mobile houses.

Attorney General Murphy is one of the staunchers advocates of the recovery possibilities of housing. He is trying to break up the collusion which exists among contractors, furnishers of building materials and labor unions, and which makes it impossible for half the population to buy new houses because of the cost. There are many indications that, if accompanied by other industrial expansion to provide renters and purchasers, a housing boom would lead the nation toward a fuller utilization of its productive capacity.

At the very time reservoirs of bank credit are full to overflowing, smaller businesses are experiencing considerable difficulty in securing commercial loans. Perhaps the bankers feel the risks are too great. In many cases the little businesses are in a precarious state and their prospects do not inspire confidence. In any event there is not enough equity financing. There should be new means devised to encourage and enable private investors to become part owners of smaller enterprises. This would be highly preferable to credit dependent on the contracting of short-term loans at a fixed rate of interest.

The government is at the moment contemplating easing the little business credit situation. It may set up special corporations to lend directly to these private enterprises, or it may arrange to insure commercial loans as it is doing with the FHA to finance the building of new homes. It should also consider equity financing as an even more promising possibility.

Finally there is the question of tax revision as a means of promoting recovery. The daily press—Democratic and Republican—clamors for it with increasing insistance. Big business claims that what is left of the undistributed profits tax, the capital gains tax and the high tax rate called for in the highest personal income brackets are the cause of America's economic stagnation. Once these iniquitous provisions are repealed, they say, the wheels of industry will begin turning. Even the administration is split on this contention.

Some observers contend that the tax dispute is primarily a struggle for power. That if big business succeeds in putting across its tax demands it will once more feel it is in complete control of the situation.

The administration is still committed to the theory of government compensation for lack of private investment. It may well be that we have reached the stage where government investment in industry is a permanent factor in the national economy. There are undoubtedly better ways of distributing profits and income than the taxes now on the books, but the revision the papers are clamoring for now is unlikely to effect the desired recovery results.

The New Deal has not yet pointed the way out of the depression. Its latest efforts—reduction of manufacturing costs and easing of private credit—are worthy of a thorough trial. If less were being spent for arms the picture might be brighter.

Our national resources, our financial wealth and our great home market are a challenge to the nation to absorb the unemployed. We must keep at it; we must explore all major constructive channels until we find a way. And such a quest is a more effective national defense than the world's most powerful armaments.

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Dr. Hyde of Eire

Something of the personal and literary quality of the Protestant scholar who was unanimously elected President of a Catholic country.

By Padraic Colum

DUBLIN CASTLE is not a building but an institution. When you go through the gate you are in a wide court yard walled with buildings that are probably of the eighteenth century. Dominating this and the yard beyond is a grey medieval keep with barred windows—the nucleus of Dublin Castle. From the time the Plantagenet kings added "Lord of Ireland" to their titles of Kings of England and France until 1922, when it was given over to Michael Collins, Dublin Castle was the center of English domination in Ireland. Here the kidnapped Ulster prince, Hugh O'Donnell, was help in captivity by the Tudor; here Robert Emmett was examined by the Privy Council after his abortive insurrection; here plots were woven that ended the Irish Parliament of the eighteenth century; here the secret police made use of their information about all who were striving for the independence of Ireland. Now a tricolor of green, white and orange, once the flag of executed insurrectionists, flies over the old Birmingham tower. Soldiers on horseback whose uniforms are blue with yellow facings made a first appearance here last May, the guards for the President of Eire. I went into the building where his inauguration took place; the scene of the ceremony was Saint Patrick's Hall.

It was a ball room; it was built by that admirable administrator of Ireland, Lord Chesterfield, on the site of a court of justice established by King Henry III. The Anglo-Irish society of the eighteenth century tried to knit their tradition to the earlier Irish one; on the painted ceiling they had Saint Patrick lighting the fire that ended Druidism; Strongbow, the first Norman conquistador, in an Irish town; and the coronation of King George III. At the end of the hall there was a dais with a chair on which there was the insignia of a harp. Under the painted ceiling of Lord Chesterfield's ballroom, the people present made a very sober-looking assembly.

They included members of the legislature—deputies and senators, a few women among them—with some representatives of learned bodies and the churches. There were uniforms and ceremonial dresses here and there—not enough, I considered, for the occasion: there was the scarlet robe of the President of the Academy of Art, there were the silver-faced uniforms of a few diplomats; there was the blue and white robe of a university representative; there were the black robes and the dust-colored wigs of the judges; there was the purple of the Catholic Archbishop by the side of the black of the Bishop of the Irish Protestant Church. There were trumpeters in the gallery above. The dignitaries present had the look of a council of state engaged in some routine business. I had a feeling that there was not enough stir of the historical imagination in the assembly. The Prime Minister, Mr. De Valera, went on the dais with his ministers and the Chief Justice; then up the hall, an officer on each side of him, went the man who was to be given precedence over every other citizen of Eire.

Received by the Prime Minister, he read in Irish the oath of his office. The Prime Minister's address in Irish seemed too formal; for a minute the people on the dais looked like a class that was being addressed by a professor; but when that was over, the one who was inaugurated President spoke to the assembly: this was not formal; the leader of old who stirred so many crowds was before us again, speaking a language he loves. His speech is brief; he leaves the dais and walks down the hall.

The President's life

President Hyde is now approaching his eightieth year. I remember him as having hair that was literally as black as a raven's wing, with a drooping black mustache. His is a swarthy face, square, with marked cheek bones and faintly-colored eyes. Now his hair and mustache are white and his figure gaunt. But with that heavy head, those aboriginal features, he looks like a man belonging to some ancient ruling people. There is a massiveness and an extraordinary dignity in the whole appearance of this man who has come out of his retirement, who has left his studies to become the first President of a state which but for his scholarship and leadership would never have the name that it has today—Eire.

Forty years ago Douglas Hyde, then president of a militant cultural movement, the Gaelic League, took the Irish nationalist movement out of its political channel. He gave a new ideal to the generation that had come after Parnell's time. His pamphlet, "The Necessity for de-Anglicising

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Ireland," showed Irish nationalists that Irish institutions and Irish fashions were a reflection of the English, and that the Irish mind was becoming a reflection of the English mind. He wrote a pioneer work in his literary history of Ireland—that is, of Gaelic Ireland. His basic contribution to Irish culture is in the field of folk-lore. That exceptionally rich field had been neglected, and much that was in it was irretrievably lost when, as a young university man, he went amongst the fishermen and small farmers of the west of Ireland and wrote down their stories and poetry. The results of these labors are in three or four books that form a precious heritage, that have been an enormous influence on the literature of modern Ireland. There are his two books of stories, "Beside the Fire" and "Legends of Saints and Sinners," and there are his two volumes of poetry, "The Religious Songs of Connacht" and "The Love Songs of Connacht."

It is well to recall now what fine poems in English he has made out of these beautiful Gaelic poems. In the "Oxford Book of English Verse" there is one of these translations. Like the bulk of the Connacht folk-songs, the original was by a woman, probably a young girl. Douglas Hyde tells that he took it down from the lips of an old woman living alone in a cabin on a bog. When he came back to that place a year or so afterwards the old woman was no longer there; this poem was saved by him just in time.

My Grief on the Sea

My grief on the sea,
How the waves of it roll!
For they heave between me
And the love of my soul!

Abandoned, forsaken,
To grief and to care,
Will the sea ever waken
Relief from despair?

My grief, and my trouble!
Would he and I were
In the province of Leinster,
Or County of Clare.

Were I and my darling—
Oh, heart-bitter wound!—
On board of the ship
For America bound.

On a green bed of rushes
All last night I lay,
And I flung it abroad
With the heat of the day.

And my love came behind me—
He came from the South;
His breast to my bosom,
His mouth to my mouth.

The bulk of the poems given in "The Love Songs of Connacht" were made by peasantry, for the most part made by women, but a peasantry cultured in the use of language and knowing through an old tradition the forms of poetry. Some, however, were by professional poets and Dr. Hyde has been able to give us the intricacies of the bardic meters, as for instance in such a poem as this:

My Love—Oh! She Is My Love

She casts a spell—oh! casts a spell,
Which haunts me more than I can tell,
Dearer, because she makes me ill,
Than who would will to make me well.

She is my store—oh! she my store,
Whose grey eye wounded me so sore,
Who will not place in mine her palm,
Who will not calm me any more.

* * *

Hard my case—oh! hard my case.
How have I lived so long a space?
She does not trust me any more,
But I adore her silent face.

She is my choice—oh! she my choice,
Who never made me to rejoice,
Who caused my heart to ache so oft,
Who put no softness in her voice.

Great my grief—oh! great my grief,
Neglected, scorned beyond belief,
By her who looks at me askance,
By her who grants me no relief.

She's my desire—oh! my desire,
More glorious than the bright sun's fire;
Who were than wind-blown ice more cold,
Had I the boldness to sit by her.

Douglas Hyde gave the Gaelic originals and his verse translations in his volumes of Connacht songs. He put under them a prose translation, literal but colored by Gaelic idiom. These prose translations of his suggested a new literary medium: out of them developed the poetic dialogue of Synge's plays and the narrative of Lady Gregory's stories. His own poems in Gaelic have the simplicity of the songs he found amongst the people. One of his original poems begins "An Craobhin Aoibhin," "The Delightful Little Branch" (an creeveen cavin), and that line became Douglas Hyde's name among Gaelic speakers: he is addressed familiarly and endearingly as "An Creeveen." He is one of the most un-

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assuming men one could meet anywhere; he has never put himself forward as a writer. Once in a Dublin drawing-room I listened to a song that was being sung, "The Castle of Dromore." Douglas Hyde was beside me and I said to him, "These are beautiful words, but I never knew who wrote them. Does anyone know?" He stammered a little and said, "Well, I wrote that song." I have always thought of this as a characteristic attitude of "An Creeveen's."

President Hyde has no executive power, but he has far-reaching influence. A scholar and a poet, one who has struggled to preserve the Celtic heritage is now the head of an Irish state. A Protestant, he was selected by a predominantly Catholic people as their chief citizen. The Protestants of Eire are proud of him and proud of their state for having done him honor; this makes them more willing to cooperate, and as they are an important body, their cooperation must further the development of the country.

His term of office is of seven years' duration. May he have the strength and health to carry it to a close.

Labor's Emancipation

A labor leader propounds a policy of cooperation by workers and management that promises industrial peace.

By **William Collins**

PREAMBLE

WHEREAS, A struggle is going on in all the nations of the civilized world between the oppressors and the oppressed of all countries, a struggle between the capitalist and the laborer, which grows in intensity from year to year, and will work disastrous results to the toiling millions if they are not combined for mutual protection and benefit;

It, therefore, behooves the representatives of the trade and labor unions of America, in convention assembled, to adopt such measures and disseminate such principles among the mechanics and laborers of our country as will permanently unite them to secure the recognition of rights to which they are justly entitled.

We, therefore, declare ourselves in favor of the formation of a thorough federation, embracing every trade and labor organization in America, organized under the trade union system.—Preamble of the Constitution of the American Federation of Labor. (Adopted 1881.)

THE HISTORY of American trade unions during the past century shows them as fighting groups for the rights of the worker, and for society as a whole. Constitutions and by-laws of national and local unions invariably express in their preamble that a struggle is taking place between capital and labor. Through the long years organized labor's voice has been heard appealing to industry to set its house in order. The failure to recognize the justice of the appeal brought its own downfall. Instead of industry and management getting close to the workers, they allowed the political powers of the state and nation to be used for their own selfish purposes until the reckoning came, and the political power then swung to the other extreme.

The social and economic trends in the present period of change point to basic regulation or control by government agencies. Whether viewed from totalitarian or democratic procedure, they all include and stress political or government power. In the struggle between capital and labor, governments have taken sides to suit their politics. In the totalitarian states industry has been saved (?) by complete abolition of free trade unions. In the democratic states industry involves a tug of war between political party slogans designed for the purpose of retaining political office. Fundamentally there has been no lasting economic improvement to the individual worker from political action except in the social legislation of minimum wages and hours for the weak and defenseless, social security with old age benefits and unemployment insurance. The experience of American trade unions leads them to believe that they have constantly to be on their guard against political parties who wish to subsidize them, and very often against greedy managements who would like to subsidize them as a policy that would maintain management's power. Long experience in trade union operation brings home the vital fact that both management and workers have a common heritage in the successful operation of their industry.

Capital and management have been exceedingly slow to learn in this respect. There should be no disposition to store up the omissions and commissions of capital and labor in the age long struggle; the United States is a young nation, and it is possible for us to put behind us all of our mistakes, and set up cooperative principles that will eliminate to a great extent the dog-eat-dog industrial

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policies that have come through the pioneering age that our country has now passed through.

Cooperation between labor and management

Cooperation is not a new idea, but it has been kept in the background largely because of the struggle of the trade unions to establish the right of the workers to protect their labor from exploitation. With the aroused social conscience that has come from former unsocial practices, industry is fertile for the inculcation of a broad program of cooperative principles that will place industrial relations in the United States ahead of those in any other country. There is no hidebound tradition or class conscious discrimination in this country to obstruct these principles once in operation. When one looks over the social programs of other countries, they may seem to be more advanced, but if they are followed to the possible conclusion of their political party advocates or government bureaus, regimentation, without free trade unions, is bound to develop. Some countries have already reached this condition, with the result that the individual worker has become a political as well as an economic commodity to be traded and treated like pig iron, or barrels of oil.

With a really cooperative base of mutual relations established between management and trade unions, there must be developed a balance or check to prevent that conspiracy or corrosion that comes with all human material success. The balance could be developed in the form of consumer cooperatives that can bargain with a purchasing power which will carry respect in any competitive field. These suggestions may sound too simple for the many complex problems that now exist between capital and labor, but they point the way.

Has the time arrived for the trade unions to get a new perspective on the relationship between capital and labor? Is it true that social change is developing either a large measure of control over capital, or the total destruction of capitalism? Whether true or not, it is not going to happen in the very near future. If one examines objectively the results of the present political pressure on trade unions and industry in other countries, that pressure seems to have led to only one result, National or Marxian Socialism, and that carries with it too much political hatred and not sufficient mutual understanding. In the wake of the struggle for the right of the individual worker there has developed a lot of propaganda for pessimism, so far as the future of the human family is concerned.

The struggle of the trade union was to preserve the right of the worker to protect his family; whenever this struggle has been interpreted in a political way, the family or the unit of society loses its position of dominance in the social order. What is there for the American trade unions to learn from present political operations in other countries that is going to help them preserve their liberties, and their families? Outside of a few "democratic" countries, where they're struggling with the same problems of international and competitive markets, nations have the threat of war, which offers no solution.

Has the time come for the American trade unions to change the preambles of struggle between capital and labor in their constitutions to a new policy of cooperative vitality; to fight their way to a freedom of mutual understanding, now that the worker has the legal right to protect his labor by collective bargaining? Is it possible for management to meet the trade union on a clear basis of cooperation, each with power to check and balance the other's faults in the operation of industry?

Politics enter into the elections of trade unions because of their belief in "democratic procedure." Should unions perhaps have officers selected by examination, or by other means, based on their ability to scrutinize management and industry's methods of operation?

Can management in the competitive market set up its house on this basis so that the efficiency engineer is not employed for the purpose of increasing production largely to the exclusion and unemployment of the worker? Can management use real engineers, and they are available, who would increase production and increase employment? Can management eliminate many of its wasteful methods of operation, particularly as it applies to the distribution and selling of manufactured goods?

Experience in trade union operation brings home the fact that even today there are managements and trade unions who realize that they have a common heritage in industry. Cooperation is necessary if the united forces of any movement is to be successful.

There is a great future embodied in this policy of cooperation. Each generation has its own problems to deal with and settle. In practical operation, when one industrial problem is settled there is always another on the horizon. That is why the labor movement and industry is alive with the tangible evolution of the social order. Much of the confusion existing at the present time comes from the persistent notion that nothing can be saved except by force and political legerdemain. In everyday life among the men and women of industry, and despite propaganda, the workers show a marked urge to work for security in the social system. Trade unions and management, in cooperation with agriculturists and consumer cooperatives, can blaze a trail of good-will that will produce the spiritual qualities necessary in the struggle to achieve the brotherhood of man under the fatherhood of God.

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A Fourth Century Modern

The perennial problem of riches and poverty affected Saint John Chrysostom much as it affects contemporary Christians.

By **Donald Attwater**

SAINT JOHN CHRYSOSTOM, who loved righteousness and hated iniquity and therefore ended his days in exile, in a remote part of Asia Minor in the year 407, was probably the greatest preacher that has yet lived, a man who on account of his very preaching alone is venerated as one of the four great Greek doctors of the Church. First as priest at Antioch and then as bishop at Constantinople, the fourth and second cities of the Roman empire of his day, he was for eighteen years famous throughout the East at a time when pagans as well as Christians had a sort of passion for listening to sermons.

Taken as a whole, his preaching consisted in detailed explanation and application of the text of the Bible (it is said that he thus dealt with the whole of both testaments), and its outstanding qualities are its marvelous fluency, its sustained vigor and its direct practicalness and objectivity. He had not a speculative turn of mind, nor would speculation have appealed to his hearers, Greeks though they mostly were. They were ordinary people faced with the ordinary dangers of the world, aggravated by the particular corruptions of their time and place, and so Chrysostom's preaching was in the main immediately directed toward the strengthening of true faith and right living in an age of very considerable degeneracy. He was, in a word, a moralist. It was to the personal life of the individual listener that he addressed himself, and his moral discourses still have a remarkable atmosphere of actuality; they are also very plain spoken. But he refrained from public personal denouncement except when it was absolutely necessary: "Don't be frightened," he exclaimed one day, "I am not going to name any names!"

"Chrysostom," the Golden-Mouthed, is the name that later ages gave him for his eloquence, but though he was so dramatic, forceful and persuasive he was also unconstrained and natural, and passages of easy familiarity are equally characteristic of him. He could be vehement in exhortation, but also touching in appeal: there is nothing of the fanatic in his preaching; he saw man's weakness and wickedness perfectly clear, but he also saw no less God's willingness to raise him and man's ability to cooperate. "God, the lover of man" is a favorite expression of his.

It is as a fighter on behalf of what is now called "social justice" that Saint John Chrysostom as moralist calls forth the most enthusiasm today. Man does not live by bread alone—neither can he live without bread; and in the wealthy city of Antioch there were many who were destitute, needy, poverty-stricken, or with no security or a bare sufficiency of food, clothes and shelter. "Wealthy city"—that was what excited Chrysostom's indignation: this unholy poverty was not due to circumstances uncontrollable by men but to human selfishness and sin, primarily to the rapacity of many of the rich, who had it in their power to remedy the distress. Chrysostom was as much an attacker of the rich as a defender of the poor—not as a doctrinaire demagogue, but as a Christian teacher outraged at so much injustice and uncharity.

Ideas of property

It is a waste of time to look in him for any philosophy of private property and defense of its rights such as have been formulated under the pressure of other times and circumstances. Indeed, it is conceivable that he would have been astonished by some of the ideas on this matter that are now commonplaces among Catholics, as he would certainly have been shocked by the widespread notion that the Church teaches that private property *must* exist, and by any attempted defence of a system by which wealth and its power have become so concentrated in the hands of a few "that no one dare breathe against their will" (Pope Pius XI), by which "a small number of very rich men has been able to lay upon the great masses of the working poor a burden that is little better than that of slavery itself" (Pope Leo XIII). "The earth is the Lord's and the fulness thereof"; all men are equally children of God and brothers one to another: and Chrysostom, separated by only three hundred years from the days of the Apostles, looked back longingly to a time when "all they that believed were together and had everything in common—they sold their property and belongings and distributed the proceeds according to the needs of each" (Acts ii, 44-45). Like others of the early fathers of the Church, his attitude to private property was rather one of toleration than approval. "Community of goods," he said, "is more natural than prop-

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erty"; partly because it seemed to him a source of so much of the evil against which he had to contend.

But not *the* source. That lay in the disordered will of men. Chrysostom was not fighting a system, as the "radical" fights industrial-capitalism, he was fighting sin, the errors and iniquities, the selfishness of individual men and women. "All our evils come from those icy words 'mine' and 'yours'"; "Riches are called possessions that we may possess them, not be possessed by them"; "If you are a master of much wealth, do not be a slave to that of which God has made you master"; "Weep," he says to the oppressed, "weep with me!—but not for yourselves: rather for those who rob you, who are in worse case than you are."

"People do not quarrel about what is common to all, about light or water or air. The world is meant to be like a household, wherein all the servants receive equal allowances, for all men are equal, since they are brothers (*On II Corinthians,* xxxiv). Such was the ideal, and it can be gleaned from Chrysostom here and there what was the fact, though the condition of the very poor is generally implied rather than stated.

The foolish rich

But if we are told little about the life of the common people, it is quite other with the rich, whose luxury Chrysostom describes with picturesqueness and sometimes a grim humor, and whose avarice, hard-heartedness and general immorality he scourged remorselessly. They were "worse than wild beasts." Their money, he told them, was all "tainted," derived from dishonest business, the misfortunes of others, cornering the crops in bad harvest, taking interest on loans,* grinding the faces of the poor and oppressing widows and orphans. "You say you have inherited your fortune. Well and good; you have not sinned yourselves. But are you sure you are not benefiting from the previous crimes and thefts of others?" (*On I Timothy,* xii). And conversely, "When your body is laid in the ground the memory of your ambition will not be buried with you, for each passerby as he looks at your great house will say to himself or to his neighbor, 'What tears went to the building of that house! How many orphans were left naked by it, how many widows wronged, how many workmen cheated out of their wages!' . . . You want to cut a fine figure in life, and your accusers will pursue you even after you are dead" (*On the Psalms,* xlviii).

Chrysostom is specially angered by the arrogance and senseless luxury of the irresponsible wealthy in Antioch and Constantinople, to whom the corresponding class of our day can apparently (astonishing as it may be) give no points in extravagance and silly ostentation. "Don't envy the man whom you see riding through the streets with a troop of attendants to drive the crowds out of his way. It is absurd! Why, my dear sir, if I may ask, do you thus drive your fellow creatures before you? Are you a wolf or a lion? Your Lord, Jesus Christ, raised man to Heaven: but you do not condescend to share even the market-place with him. When you put a gold bit on your horse and a gold bracelet on your slave's arm, when your clothes are gilded down to your very shoes, you are feeding the most ferocious of all beasts, avarice: you are robbing orphans and stealing from widows and making yourself a public enemy" (*On the Psalms,* xlviii). This use of precious metals for display was such a craze that Chrysostom declared that some people if they could would cover the ground, their houses and the sky itself with gold.

The usual criticism—still usual—was made, and he answered it. "I am often reproved for always attacking the rich. Of course I do, for they are always attacking the poor. And anyhow I never attack the rich as such, but only those who misuse their wealth. I keep on pointing out that I accuse not the rich but the avaricious: wealth is one thing, avarice quite another. Learn to distinguish things and not to confuse together what ought not to be confused" (*On the Fall of Eutropius,* ii, 3).

Almsgiving as a cure

It is in the heart of man that these ills, these injustices and oppressions and vanities, have their rise, and it is to man's heart and will that Chrysostom looks for a remedy. He is quite convinced that the communalism of the earliest Christians at Jerusalem is the ideal, and a practicable ideal except for the hardness of men's hearts—the cenobitical monasteries springing up everywhere were a living witness to it. But that "except" was a very big one; people were fixed in other ways of living, and Chrysostom does not show any real hope of altering them. For practical purposes he looks for alleviation, if not remedy, of existing conditions to almsgiving. He was quite definitely out to make the rich poorer and the poor richer, and both of them holy, and the rich could begin reforming themselves by giving generously to the less well-off: charity like justice (and in the circumstances the two were one) blesses him who gives as well as him who receives, blesses him more, as Christ has said. The rich had got to be a great deal less rich, but it was necessary for the poor to be richer only relatively: what Chrysostom agitated for was that every man should have "sufficient to keep himself, his wife and his children in reasonable comfort" (Pope Leo XIII), not simply as what is due to a working man but as the proper condition of all Christians, decent poverty: some-

* Moralists at this time seem to have been concerned, not with questions of usury, but only of the exploitation of the necessitous by extorting any interest on loans to them.

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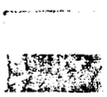
thing that then, as now, was looked on as a special way of life for monks and ascetics, whereas it really is the ideal that the gospel recommends to all.

Obviously by almsgiving Chrysostom did not mean merely the giving away of money and (unwanted!) goods to those who were in need of them. He included under the term all services that can be rendered freely to a neighbor, from what is vaguely called "help" to the professional services of doctors and lawyers, and especially public hospitality and relief which, he complained, was left entirely to the clergy because everybody knew there was a hostel run in connection with the church. "The logical conclusion to be drawn from this is that the laity should give up prayer altogether and leave that to the clergy too. You take in soldiers whom the civil authority billets on you, but you will not do as much for the poor when Christ asks. . . . Set apart one room in your house for that guest, for Christ; appoint one of your servants—and don't be afraid of choosing the best—to look after it and wait on the beggars and the sick. Or, if you will not let Lazarus sit by your hearth, at least give him shelter in your stable. You may well shudder! It is worse than to shut the door in His face" (*On the Acts,* xlvi). Again and again he urges his hearers freely to give of their money, their goods, their talents, their knowledge, their services generally to all who stood in need of them, to the poor of Christ, to the poor who were Christ—"you He did it unto Me." And sometimes he does it with shattering force in a few words: "I am going to say something terrible, but I must say it. Treat God as you do your slaves. You bequeath them freedom in your will: then free Christ from hunger, want, prison, nakedness!" (*On Romans,* xviii).

And the same arguments and excuses were brought against these passionate pleas for charitable giving as are brought today. These people were lazy, work-shy, impostors, wasters, thieves when they got the chance; to give to them was to encourage idleness, they would spend their alms on drink or at the circus: and, of course, Saint Paul was quoted: "If any man will not work, neither let him eat." Chrysostom was at no loss to answer: he knew the hypocrisy of those who were so concerned to save society from lazy parasites, he knew that charity like every other good thing can be abused, he knew that the criterion of Christian almsgiving is not the deservingness or otherwise of the possible recipient, but his *need;* charity may be withheld neither from enemies, rogues nor notorious sinners if it be within our power to relieve their suffering. God does not deprive the idle and the sinful of the light and warmth of the sun, the coolness and refreshment of rain; and in the person of His Son He says to us, "No doubt I could feed myself, but I prefer to wander about as a beggar, to hold out My hand at your door that I may be fed by you: and I do so for love of you. I love your table as your friends love it; I am proud to sit at it—and I point you out to the whole world as my foster-father" (*On Romans,* xvi).

Many of the early fathers (notably, for example, Saint Basil, who died seven years before Chrysostom began to preach) were distinguished for their concern for the needy and oppressed, speaking out against the abuse of wealth and preaching that personal property is not strictly private but a trust, some declaring that everything superfluous to one's reasonable requirements should be distributed. But none of them surpassed Saint John Chrysostom in eloquent, moving and repeated insistance on generous almsgiving.

Goldbricks—25c Down



A pleasant business wherein the down payment often covers the cost of the merchandise; the instalments are all gravy.

By **Andrew G. Ross**

A VERY PROSPEROUS section of the retail business in the United States is composed of the out-and-out, catch-as-catch-can, no-holds-barred "gyp" credit stores, and they go on their merry way without let or hindrance. Known in the trade as "schlag" (probably derived from the Yiddish "cheap") and "borax" houses, they do a business in the tens of millions each year. Their annual advertising bills are colossal; some of the larger ones think nothing at all of sending out an expensive mailing piece to a half-million people.

It might be well to emphasize the fact that there are credit-instalment houses which are conducted honestly; dependable department stores often have deferred-payment plans; in fact, most of the instalment-credit companies are honestly-run businesses, be they good or bad intrinsically.

However, it is with the definitely "gyp" stores that we are here concerned, the firms that sell

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flashy trash at high prices to people who, in most cases, can't afford what they buy. These people (many of them existing on bare living wages) are naturally the ones to be attracted by a prominent newspaper advertisement offering an Elgin watch or a Waterman pen for 25c down and 25c a week. Twenty-five cents a week seems nothing, even if your income is only $12 to $15 a week, and it *is* an insignificant sum, but it invariably develops, when a customer tries to buy the "nationally advertised" watch or pen or radio, that he *cannot* get it for 25c down and 25c a week.

When the gyp store advertises an Elgin watch it *has* an Elgin watch in stock (maybe several) but they are "nailed down," i. e., they cannot be sold under any circumstances except for cash. A salesman in a "borax" house couldn't look himself in the face if he were inept enough to let a customer get out with a good watch or pen or radio on "time." Such merchandise is the "come-on." And the "switch" to the "phony" merchandise is done so gracefully that the sucker feels that the sympathetic clerk has done him a favor.

A good, nationally-advertised fountain pen wholesales at about 40 percent off its marked price. Thus a $7.00 pen costs the retailer $4.20, leaving $2.80 to cover overhead, advertising and profit, which seems a generous margin, as indeed it is to the honest retailer. But the "borax" house has its own brand, a very handsome pen which compares (superficially) with the well-known brands, but which in reality is poorly made and priced several dollars lower than the latter.

"Of course we will sell you a Waterman," says the clerk to his victim. "It's a very fine pen and you may be sure that it will give you the utmost satisfaction." He glances around to see that no other employee is listening, pulls a "company" pen from his pocket and leans over the counter. "I use this pen, myself; I can't see paying the advertising bills of large companies. It's made by a company that doesn't advertise, but between you and me, this pen is much better than the Waterman. Don't tell anyone around here I told you, but don't be a sap, this pen at $5.00 is a heck of a lot better buy than the $7.00 pen. Naturally we make a much smaller profit, but I hate to see a guy gypped."

The customer almost invariably buys the $5.00 pen, which costs the store much less than 75c. In any case he doesn't get the Waterman unless he pays cash when, according to ordinances, the store is compelled to sell it.

The "25c down" business is, of course, just bait. You might possibly get a $1.00 pair of sunglasses (cost 15c) for as little as 25c down. But there is no law to compel the store to live up to its advertised down-payment, because it doesn't have to extend credit at all. In the case of the fountain pen the credit manager, without any difficulty, will secure $1.00 as a down payment. And there is the secret: the cost of the pen and overhead being paid, any future instalments collected are gravy. Naturally that is not invariably the case. Sometimes a down payment and two or three collected instalments are necessary to cover costs.

Jewelry the best racket

The best racket is jewelry: rings, bracelets, brooches, pins, watches. Not being handicapped by any sort of conscience, the gyp-limit is the sky, or whatever the sucker will stand for. A store salesman told me recently of an incident which involved a young man who wanted to buy (at his fiancee's request) a yellow-gold, unjeweled wedding-ring. Since yellow-gold wedding-rings are in little demand, the store had but a small stock with a price range of ten to fourteen dollars (and these were well over-priced). In this instance the young man had cash to spend—he also had his fiancee's instructions to pay about $25.00. He was shown the ten-dollar to fourteen-dollar rings but wasn't interested. He had been told to spend about $25.00, so he wanted something for $25.00. The clerk merely went behind the partition, took a ring out of the $12.00 tray, polished it a bit and came back. "We have only this one ring," he said, "and we have it on consignment. It's marked $29.00 but to sell it today I will let you have it at our cost—$24.00."

The sucker took it, paid cash for it and left happily. He got an eight-karat gold ring, thin and poorly engraved with orange blossoms. He paid for a heavy eighteen-karat ring with well-executed work.

He asked for it, you'll say, and he certainly got it. That's true and it's the whole crux of the situation—that boobs without any idea of value go like sheep to these places and are well-shorn. It's like taking candy from mental babies.

"Everything is sold on a money-back guarantee." These stores advertise that you must be satisfied or your money will be refunded, and you can't advertise anything that isn't true, can you? Well, an acquaintance of mine who has been connected with a gyp-chain for a number of years told me that in all his experience *he has never known of a single case where money was refunded on demand*. Merchandise in exchange for the returned article, yes. Money refunded, never.

Furniture, too

Of course this racket is not confined to jewelry alone. It has branches in the furniture field, in clothing, in auto supplies, practically everything. As I have said, the conduct of the greater part of instalment selling is honest—reputable clothing companies, for instance, have gone into the instalment field without in any way cheapening their product. But they are mighty careful to whom they allow credit: applicants are well investigated

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and the percentage of loss is very small, averaging somewhere around 1½ percent. In the gyp companies (no exact figures are ever available, even to their own employees) the "profit-and-loss" mark-off may be as high as *eighteen percent* or more. One chain, with whose policy I am acquainted, *allows credit to anyone who is employed,* bad credit record notwithstanding. They find it pays fat dividends. Recently a meeting of credit managers of another chain was called to determine the "credit-limit" of WPA employees and it was established at *one hundred dollars!* Just consider what that means: $100.00 credit to a man earning about $55.00 or $60.00 a month, and, in all likelihood, supporting a family on that! Ridiculous, *but it pays fat dividends!*

Customers of these stores are invariably gypped —the difference is only in degree. Suppose a "company-brand" radio costs $5.00 and sells for $18.00. That is an unconscionable margin of profit. And suppose a purchaser pays $5.00 down, and perhaps seven or eight dollars more in instalments and then loses his job. He can't make further payments and so the radio is "pulled-back," repossessed. Gross profit for the company: $7.00 *and a radio.* That radio goes to the rebuilding department; its insides are dusted and cleaned, a weak tube replaced. The cabinet is polished by a man who is employed full-time for just that work. The radio is now "brand-new." Another $5.00 down and it goes out to another sucker who may or may not keep it.

Some of the "borax" furniture companies are particularly brazen: a settee, for instance, may be pulled back four or five times, and each time a new covering material is tacked over the old one, the exposed wooden parts polished and the settee sold as new. This definitely violates city sanitary ordinances which state that upholstered pieces, mattress, etc., may not be sold as new unless they definitely are new and bear an inspection label. These furniture pieces in the first place are made of the cheapest materials in the cheapest possible manner, nailed together with nails having a slotted head like a screw for purely deceptive purposes. They seldom last for more than a few years. What condition must they be in after having been in three or four households?

The gyp houses exist by reason of the ignorance and gullibility of those they victimize. A partial solution would be the education of that section of the population. Who will undertake the necessary education? Magazines? These people don't read magazines. Good newspapers? These people don't read good newspapers. Cheap newspapers? Perhaps—and perhaps the papers don't care about sacrificing up to 40 or 50 pages a week of gyp advertising. The business office still controls editorial policy and the business office loves advertising revenue.

Communications

DEATH OF A SOCIALIST

Philadelphia, Pa.

TO the Editors: In reply to M. P. Connery's letter on "Death of a Socialist," in the issue of May 5, may I make a few remarks?

Let me begin by saying that I am a Catholic, and not a socialist, that I am unemployed because I do not need the money and feel that I have no right to take it from those who do, and that I am fairly *au courant* with the teachings of socialism, communism and nazism.

As to the accrediting of "well-fed Catholic laymen as official thwackers of the Red Menace," I am all for it. I would also include in that ill-fed Catholic laymen and some of the clergy, and the Black Menace, and the Brown Menace and any other color Menace that parades in a shirt-badge. Timely, intelligent talks on all of these *isms* are needed, but I for one, and I can mention many others, am heartily sick of "the Communion-breakfast politicos and the rubber-hose bravos" who give rise to such communications as "A Word of Warning" by "A Negro," who claims that the printed attitude of the Catholic Church "on many questions is of great help to me in inducing many members to join the Communist party. . . . I find . . . Father Coughlin more potent than Marx." If he listened to the rank and file of fanatic red-baiters, he would have more reason to think as he does.

As to M. P. Connery's quotation from *America* for August 2, 1919, "No less a menace to the country and to the workers are the sociologists who seem to think that there is something good in some of the things that the Socialists advocate," I can only say that truth and goodness are transcendental attributes of being, and *must* be recognized where they appear. There is a great deal of good in many of the practical solutions of the socialists, communists and nazis. It is too bad they proposed them before we did, but that is the fact. A comparison of the practical suggestions of these *isms* with regard to the betterment of labor will yield many points of contact with the encyclicals. We are leaving ourselves wide open to just criticism and pertinent ridicule by condemning every reform because it has a colored tag. Why not be honest with the public and say, "Yes, that reform measure advocated by an *ism* is good, *but* the underlying *ism* is false" and go on to explain the falseness in language that the people can understand. It can and has been done. The philosophy of Saint Thomas can be reduced near enough to words of two syllables to be understood.

ANNA BEATRICE MURPHY.

Newark, N. J.

TO the Editors: Father John LaFarge, one of the editors of *America,* recently said, "History shows that the fatal mistake usually made in combating error is in failing to admit in it a certain degree of truth." Such a mistake with regard to socialism seems to have been made by Mr. M. P. Connery in his recent letter to THE COMMONWEAL.

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Labor has seen far more wretched, infinitely more wretched, days than these, and these, our days, would not be as unfortunate as they are for labor if the state had done what it should have done years ago in the way of social legislation. That the socialists have been more active than other groups in agitating for this legislation is no proof the legislation itself is wrong. Neither is it proof that the legislation is essentially socialistic. After all, socialists do believe that $2 \times 2 = 4$, and they do eat many things I do, but these do not become "socialistic" thereby, to be avoided by honest men. Neither are popular front tactics suggested by the fact that some non-socialist groups are advocating so-called "socialistic" measures. The United States Bishops in 1919 were hardly forming a popular front with the socialists, although the social reforms they proposed agreed in many instances with socialist demands.

Happily we are now beginning to see the time in our country when recognition is given to the fact that "the poor have no resources of their own to fall back upon and must chiefly depend upon the assistance of the state. And for this reason, wage earners, since they mostly belong to this class, should be especially cared for and protected by the government."

Mr. Connery quoted a passage from *America* of August 2, 1919, a passage more fervid than wise, and one I think the *America* editors would admit needs interpretation and clarification before being used today. But why go back to 1919? Surely Mr. Connery has read the "Reconstruction" encyclical from which I quoted above, and the "Bishop's Program of Social Reconstruction." The latter document in its new edition, with Archbishop Mooney's foreword, would be, I fear, particularly disturbing to Mr. Connery.

FRANCIS L. BURKE.

"SHOWDOWN ON VIENNA"

TO the Editors: The review of Martin Fuchs's book on the Austrian debacle by C. O. Cleveland seems to contain some elements which give the American public a distorted impression and seem to result from the strongly Prussian bias of its author. Dr. Fuchs acted as liaison officer of Schuschnigg and the young Archduke with the full knowledge and approval of both parties. So why impress the American public unfavorably by casting doubt on the character of Mr. Fuchs? What proofs has Mr. Cleveland for his repetition of the old pan-German and Prussian legend of the "ambitious ex-Empress"? Those who know her personally do not subscribe to this ridiculous accusation, spread by people who wrecked the old empire—a mistake more people than the ex-Empress nowadays regret in view of the late Emperor's reconstruction plans, frustrated at Versailles.

Although Mr. Cleveland may be right—who knows?—in his assumption that the Archduke's advisers were wrong, I doubt that they were more wrong than any leading European statesmen except Hitler. Is a political mistake sufficient to ridicule those who are its victims? That this book is only written to justify monarchist illusions seems to be Mr. Cleveland's private impression. It was actually written—as the French title says—to show what happened to a man who could not make up his mind, who was torn about by a sentimental attachment to a misconception of Germanism and who thought he was strong enough to disregard every advice from trustworthy men and then walked right into von Papen's traps: the July treaty, 1936, and the Berchtesgaden visit, 1938. The author's own idea that a restoration would have saved Austria is comparatively insignificantly treated. I found a great deal of very valuable new information in the book. I know that it was built on documents rescued from the Austrian Embassy in Paris, personal notes of the author and his friends, who were eye-witnesses in many instances, and events which happened under the eyes of those who were closer to the scene than our critical reviewer.

Let us hope the ex-Empress, who is a fine mother, a splendid and devout Catholic, and a courageous, though not always infallible, defender of the rights of her countries, will one day give us her side of the story. I have watched her life from her entering the scene up to today. I have always regretted that serious men were able uncritically to repeat the old nonsense about her who is in no way autocratic, personally ambitious, unpatriotic and "clerical," as a certain propaganda would have her.

H. ANSCAR.

TO the Editors: Mr. Anscar fights against windmills. I never doubted the personal character of Mr. Fuchs, which is not my concern. Furthermore, I expressly mentioned the fact that his book is partly documented. It also stands to reason that Mr. Fuchs and his friends were closer to the Austrian scene than both this reviewer and Mr. Anscar. But unfortunately we are not able to judge how much valuable information is in this book, as it is badly mixed with notorious fiction; and besides this the "liaison" officer really writes as an advocate of Otto against Schuschnigg.

The question of intervention vs. isolation being at present the most important American problem, nothing is more desirable than a sober, unsentimental picture of conditions in the Eastern hemisphere. American readers have been cheated for years by sentimental illusions, so often spread in good faith. They were told that Hitler was a madman, who could not remain in power, they were told that the League of Nations would be able to stop the Italians in Ethiopia and that it was impossible for the Japanese to conquer China. The claim of Mr. Fuchs, that "Emperor" Otto could have saved Austria from Anschluss, even after Berchtesgaden, is the most naïve of all these deceptions.

The Austrian restoration movement had its origin in the ambitions of the Hapsburg family, assisted by some honest noblemen and some gifted propagandists. That the ex-Empress Zita was ambitious to restore her family, nobody can doubt who knows of the hundreds of personal letters with which she bothered all the chancelleries of Europe for nearly twenty years. From Briand to Rothschild, no person of whatever influence was deemed unworthy of her correspondence. I have never doubted that at the same time she was a fine mother and a good Catholic, which proves nothing against the dilettantism of her

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policy. I am also certain that "Emperor" Otto is a fine young fellow, but it is silly to puff him up as a great statesman, "not weakened by prolonged brain work."

The new order of Europe is not created by dynasties, but by the self-determination of nations, which exists not because of the alleged "strongly Prussian bias" of this author, but by the strong influence of the American President Wilson on post-war Europe.

C. O. CLEVELAND.

CATHOLICS IN TRADE UNIONS

Spuyten Duyvil, N. Y.

TO the Editors: Many thanks to Father Smith for his kind words *re* "Catholics in Trade Unions."

As I understand it, "the duty to join a bona fide union" stems from the worker's right to collective bargaining, which means nothing if any sizable portion of his fellow workers refuse to support a bona fide union. The only practical way for a worker to support a union is to join it. It is somewhat similar to a man's duty to support the institution of government.

Some of the Catholic authorities in America who have taken this position are, if I remember rightly, Archbishops Mooney and McNicholas, Monsignors Haas and Ryan, Fathers MacGowan, Boland and Monaghan.

As for my difficult old friend, Tom Barry, I am grateful for his good wishes, but disappointed in his criticism.

Although he is strangely unwilling to point out just exactly how and where we are not promoting "a Catholic philosophy of labor," he does say that "only bread and butter rights are called for." This is not true. "Decent working conditions" is not such a right, but directly involves Mr. Barry's goal, namely, a *human* (i.e., decent) mode of production that will eliminate "industrialism's degradation of the workman into a sub-human robot."

Likewise, the right to "collective bargaining through union representatives freely chosen" is not simply a mechanistic matter for "bread-and-butter" purposes, but entails a recognition of the worker's essential dignity in his right to express and govern himself in matters affecting his work.

Finally, Mr. Barry seems to ignore the workers' obligations as a necessary part of a philosophy of human, self-respecting labor. He also ignores the section urging "guilds for the self-regulation of industry and producer cooperatives in which the worker shares as a partner in the ownership, management or profits of the business in which he works."

If, when American workers have achieved industrial self-government and practical partnership with capital through the growth and development of unions and a spirit of class-cooperation, they are still unable to correct their own "degradation into sub-human robots," then I will desert trade unionism and sign up with Tom Barry's agrarians.

JOHN C. CORT.

PEACE AND JUSTICE

New York, N. Y.

TO the Editors: Father Drinkwater's article, "Peace and Justice" (May 12), did good service in emphasizing the Holy Father's reference to the need for removing the social injustice of poverty and unemployment within each country as a step toward international peace. Yet he only added confusion to the question of how to prevent war when he stated that Englishmen in resisting aggression will be defending "these very money-lords who are responsible for the condition of our own unemployed and low-wage-earners." Cannot Father Drinkwater's Englishmen much better defeat their "money-lords" while their nation is at peace, a peace which can only be brought about by stopping the aggressor nations who are so often assisted by these same "money-lords"? Can there be any doubt as to who are the aggressor nations and that appeasement is not the method of stopping aggression?

In comparison I want to state my agreement with the conclusion of Dr. Chapman ("Catholics Discuss World Peace," April 28) in reporting the C.A.I.P. conference, which I attended. He gave a clear explanation of an important conclusion of the conference that "to profess neutrality in face of international crime is to deny the existence of a moral order."

May I urge you to give place in your columns to the excellent Catholic defense of the President's foreign policy which has recently appeared in the *New World* and to invite Dr. Charles G. Fenwick, whose testimony before the Senate Foreign Affairs Committee appeared on page one of the New York *Times,* to present his point of view in an article?

I believe these expressions will bring THE COMMONWEAL before a broader circle of Catholic readers.

HAROLD J. KING.

A WHITE LIST OF EMPLOYERS

New Orleans, La.

TO the Editors: Having read Norman McKenna's thought provoking article, "A White List of Employers" (April 7) and the extremely interesting communication from the Reverend Edward Rombouts (April 28), I, as an ordinary Catholic layman, would like to set forth a few questions in the hope that someone will be able to answer them. . . .

We all recognize, as Father Rombouts has said, that "the social problem is daily becoming more complex and perplexing." Never before in history have we Christians so needed to make our position clear in the eyes of the masses. If as Christian citizens we want to make a substantial contribution to the solution of the social problem in our country, we millions of Catholics *must* vote intelligently and conscientiously. We must vote for men and women who are really honest and upright and well-informed on the questions of the day—sworn enemies of *any* form of graft, sworn enemies of the spoils system, men and women determined to eliminate this twin cancer that is eating at the vitals of American Christian democracy such as envisioned by the founders of our republic. We *must prefer actions* to words

What have our prominent Catholic politicians done to de-paganize our admittedly pagan state so as to pave the way for the final solution of our really ominous social problems? We know that the majority of our laymen live in the large centers of population. Has their influence for

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justice and honesty in public life been commensurate with their numbers? Have we used the vast source of power that we control for the good of country, state or city? Do we play the political game according to the moral code? Do we realize that the welfare of the masses is at stake, and consequently Christian civilization? The state is what those in power make it, but *we,* the voters, are responsible for putting the wrong people in power by voting stupidly and unconscientiously.

Mr. McKenna's article regarding the duties of employers is very good and articles of that type are needed; but our great problem today is to restore morality to political life so that justice may be done to the masses. And we could do worse than start with a white list of prominent *Catholic* politicians—men who are a credit to their country and religion because of their heroic devotion to the masses of the people.

Have our Catholic intellectuals lost the power to crystallize the discontent of the masses into constructive social action under intelligent and progressive leadership? Or have they lost the desire to do so? . . .

"Are we drifting?" No! We are being rowed, and as Christians and Catholics it is our clear duty either to take the oars away or force a chance in a course that at present leads from God and human welfare, both temporal and eternal.

THOMAS BALLARD.

IS YOUR RELIGION SHRINKING?

Clarks Summit, Penna.

TO the Editors: Mr. Copley's article ("Is Your Religion Shrinking," May 19) well illustrates the concern of some Catholics to build up a theoretical justification for abstaining from pro-labor activities and reminds one of the unbecoming eagerness with which certain members of the wealthy class seized upon the doctrines of Robert Malthus as a "conscienceless" explanation of the plight of labor. If, with Mr. Copley, we are to be cautious of "proletarian" Catholics there is yet cause to be wary of the un-Catholic suggestion that "at least some of us might now respectfully suggest that if the clergy will reform the hearts of men, society will reform itself." It does not appear to me that the "traditional" policy of the Church is to remain aloof from economic problems—rather, as Farfani, O'Brien and others point out, such an attitude is alien to the Catholic spirit. Perhaps it was those countries where the Church was content with the *status quo* which Pius XI had in mind when he complained of the alienation of the proletariat from the Church. I suppose Mr. Copley notes with horror that Pius does use the term "proletariat."

According to Louis Adamic, "the economic problem must be solved mainly, not for itself, but in order that we may then be free and able to begin tackling other, more fundamental, more serious predicaments in which we find ourselves." And that, I take it, is pretty much the attitude of "proletarian" Catholics. And it may not be so Marxian after all—when we remember Christ's command to love our brother, whom we see, before parading our love for God, Whom we do not see.

ROBERT C. LUDLOW.

Points & Lines

American Arms

MANY publications in the country reflect opposition to an entry of America into foreign war. Few, however, have registered any real opposition to the huge naval and military budgets under which the government is now operating and apparently planning to operate during the next few years at least. Indeed, many of those most vociferously campaigning against an "alliance war" against Germany and her partners seem to feel they prove their patriotism and disinterestedness by supporting everything that is suggested for hemisphere defense. Walter Lippmann notes in his syndicated column:

> During this session of Congress there has been prompt and effective action in one matter of the greatest importance, namely, national defense. On the other two major issues, foreign policy and domestic recovery, there has been delay, division, deadlock and national disunion.

When the record peace-time navy bill passed through the Senate, debate was restricted to the utility of super-battleships, two of which, expected to be of 45,000 tons each, are contemplated in the bill. The bill was passed by a vote of 61 to 14 and it carried an appropriation of $773,149,151. The Republican debate leader, who questioned the propriety of the two super-ships, was careful to show he is all for big armaments. The *Christian Science Monitor* reports his position:

> Senator Vandenberg summed up the case for the opposition in these words: "I do not want my position misunderstood. . . . I am not a small navy man. I am a big navy man. However, I am not for a navy any bigger than it has to be in order adequately to provide for the national defense. I am not willing to lead in the building tempo, or to start the competition in building super-battleships. There is no end to it. It is always a stern chase and, sooner or later, we shall all be bankrupt, including the United States."

Here is Senator Byrnes's analysis of the bill, from the *Congressional Record:*

> The amount of the appropriation this year is in excess of any amount heretofore appropriated by Congress in time of peace, and exceeds the appropriation for 1939 by $149,000,000. Sixty-three percent of the $149,000,000 is due to the shipbuilding program and the program for aviation. Fourteen percent of it is due to an increase in shore activities, which increase is due, of course, to the increased program. Twenty-three percent is due to the increase in personnel, the increase in maintenance, and such items as fuel.
>
> The amount of money that must be appropriated for the navy is necessarily dependent upon the shipbuilding program authorized by the Congress. When we increase the number of ships it follows that there must be an increase in the enlisted personnel, which goes up to 110,000 for the next fiscal year and at the end of that time will be increased to 116,000 as ships go into commission. It means an increase in fuel, it means an increase in armament, and in everything that is essential for a rounded and well-balanced navy.
>
> . . . Only $10,000,000 of this amount goes for the construction of new ships which are initiated by the bill. Not all of this amount is due to the 45,000-ton battleships, but the largely increased appropriation is due to the ships heretofore authorized, and begun last year. The Senator from

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> Michigan knows that the designing of ships takes a very long time; and that accounts for the relatively small amount of appropriation which is carried for ships, the construction of which is to be initiated during the next fiscal year.

The army is already beginning to spend some of the money it has had appropriated to it for building up the air force. It just ordered $15,000,000 worth of new design attack bombers. The debate seems to be how most effectively to spend the great sums and build up the most powerful air force, rather than whether or not to spend and build. The St. Louis *Post-Dispatch* wants us to listen to Colonel Lindbergh:

> Colonel Lindberg has given testimony before a House Appropriations Subcommittee in which he indorsed plans for a reserve of 2,100 planes but urged that the government step up its aviation research activities, stressing quality and not quantity. . . . It was but a few days ago that a story was released on the army's desire to develop pursuit planes by the summer of 1940 which will exceed eight miles a minute and bombers with a cruising range of 6,000 miles. Such ships would have nearly twice the capabilities of our present ships. They would certainly render obsolete our present air force if they are developed during 1940.

The army has announced another "biggest peacetime" measure for this summer. According to the New York *Times:*

> The greatest number of regular army, National Guard, reserve and civilian soldiery in the peacetime history of the United States will be on maneuvers or in training within the continental limits of the United States this summer. The total number of men involved is nearly 404,000.

It is of course not only the actual armed forces and land, sea and air arms that are being prepared. All rumors of the mobilization plan indicate that the government has worked out in great detail an industrial and civilian mobilization to be carried out in case of war. This behind-the-lines mobilization is being worked out with increasing fineness, with an increasing number of people and organizations being drawn in. The *Journal of Commerce* reports:

> A study of wartime price, wage and fiscal policies has been launched by Brookings Institution in cooperation with the federal government, it was learned tonight, as part of the industrial mobilization program. . . .
>
> While many conditions existing during the World War period and those of today are analogous, there are situations that are markedly different. These latter would be found perhaps more largely affecting the procurement and price of essential war materials which were freely available to us in the earlier period and which might be denied us now or their acquisition made more difficult. These matters are of extreme importance in the government's plans for industrial mobilization.

An addition to the mobilization plan by no means yet accepted is the Lee war-wealth conscription measure, which (according to *Newsweek*) "would provide for forced loans to the government from every citizen according to his 'net wealth.'" Although approved twice by the Senate Military Affairs Committee, this bill did not seem to have a very good chance of being voted into law.

Time tells about a grim convention of the International Congress of Military Medicine and Pharmacy, held recently in Washington, indicating the medical forces are being prepared:

> Guessing for the next war, the U. S. Medical Corps expects 150 daily casualties (24 killed, 96 shot and wounded, 30 gassed) out of every 1,000 infantrymen in action. Whole armies, having one infantryman to two in other services and a big proportion of their troops in reserve, may expect an overall casualty rate of 15 per 1,000 per day.

A number of Catholic publications support strongly one or another sort of "isolation," but few of them take any notice of the arms program and its implication, or, when they do, raise objections. The Buffalo *Echo,* strongly influenced in foreign policy by the theories of the Reverend Charles E. Coughlin, has carried a number of articles and reports advocating neutrality and non-participation in European war. An article on a radio address of Dr. Paul P. Conroy of Canisius College says:

> The armaments now projected by the United States are adequate to guarantee our security, Dr. Conroy pointed out, provided "the government makes no new international commitments.
>
> "The United States," he concluded, "must make every effort to promote friendly relations with the nations of the two American continents. The friendships and support of the Americas is more important to us than battleships in the maintaining of our security. We need fear no attack from any hostile power which has no base on the soil of the American continents. We should continue the trade agreements program and do everything within our power to secure the support of all countries of the Americas for a policy of hemisphere defense through joint action."

America, the magazine of the Jesuits in New York, registers a more pointed warning:

> Yet, the governments profess to be peace-minded. In time of peace, according to the old wisdom, they prepare for war. Six men tossing about a loaded revolver need not be surprised if it shoots, even though they have pacific intentions. Governments prepared to throw millions of men into immediate action grow restless. Battleships become bored with sham battles. Meanwhile, we Americans try to understand this war game of Europe. We do not like it. We would prefer Europe to play the game of peace, squarely.

Several magazines have pointed to the ill economic effects of armaments, even when not used in formal warfare. *Unity,* a magazine of "freedom, fellowship and character in religion," published in Chicago, with John Haynes Holmes as editor, says in an article by Walter G. Bowerman:

> The present rate of growth in expenditures on armaments, even assuming that it were not to continue its acceleration, is such that widespread depression and economic misery would seem to be the universal prospect, without the added injury of warfare. Thus a nominal peace without overt hostilities can work almost equal financial and economic havoc with war. This fact has not been accorded general recognition.

The financial weekly, *Barron's,* runs an article by S. A. Loftus, giving us one of the nine reasons why our economy continues at a low level:

> The vast and rapidly increasing rearmament programs of all the world's largest nations indicated continuous lack of confidence and decreasing or drying up of foreign trade. Every dollar spent for rearmament or war supplies, etc., is pure economic waste. This world produces only a limited amount of wealth and the more of such wealth which goes into war materials the less there is left for productive purposes. The result is a lower standard of living for the population as a whole, although a few specific industries which manufacture war maetrials may show increased profits for such a period.
>
> When a $500,000 war plane crashes, the loss is apparent, but it is not so clear that, if the plane continued to fly, the

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loss would be even greater because it costs the taxpayers about $100 a day to keep such an expensive toy in commission. In a few years the plane would become obsolete and have to be replaced anyway, perhaps by a more expensive one. This holds true for battleships, tanks, etc., also.

Father Gillis pointed out the other side of the arms-and-economics problem in his recent column, "War as a Temptation":

. . . But war is obviously a temptation. What is obvious should need no statement or proof or even explanation. But out of deference to the objectors, let us elucidate.

We have in the United States 10,000,000, some say 13,000,000, men and women vainly looking for work. All of them will get jobs immediately if we go to war. Not only jobs, but lucrative jobs. During the World War men in the shipyards and ammunition plants received what might be called luxury wages—$70, $80, even $100 a week. . . .

Of course there were unpleasant features connected with the war, but they were, or seemed to be, overbalanced by commercial and financial advantages. All in all, the war days were gay days, exciting, thrilling and prosperous. . . . Oh yes, it will be a temptation such as we have not felt for twenty-five years. We had better prepare against it and pray to God that when it comes we shall have the grace to say, "Get thee behind me."

Bully Beef and Wheat

THE PRESIDENT'S approval of a purchase of Argentine corned beef for the navy raised exactly the kind of dither one would have expected. The cattle country doesn't like it, and the House and Senate heard a flood of oratory on the subject. One legislator allowed his fancy free rein and described the situation as purchasing "beef from far-away Argentina for use in the galleys of the American armada." Most objectors used the occasion to underline the tremendous increase in our importations of foodstuffs, which has been continuing for several years. Congressman Reed of New York produced a table which shows that this increase is continuing in 1939. Congressman Gearhart of California, in an extension of his remarks to the House, said:

A hasty glance at the record discloses that in 1934, the year when the tariff-reducing policies of the present administration first began to find expression in the so-called reciprocal trade agreements, only 59,000 head of cattle were imported into this country from abroad. In 1937, under the new foreign trade-tariff reducing policies of the government, the figure was increased to 494,945 head. Only 8,000 pounds of live hogs were imported in 1934. In 1937 this item grew to 16,555,218 pounds, a colossal figure. During the same period the importation of canned meat products jumped from 46,781,000 pounds to 88,087,000 pounds.

Senator Barkley gave the following explanation of the alleged better quality of South American canned corned beef:

The cuts of beef that are ordinarily used in the production of corned beef are sold in this country more advantageously and at a greater profit for use in the manufacture of other beef products. It may be descending from the sublime to the ridiculous, but the truth is that out of this particular part of the carcass of a beef in this country the packers do not make corned beef, but they make hamburgers and "hot dogs," which is a misnomer, I will say, because it is no longer a hot dog, if it ever was; it is hot cow. [Laughter.]

Roland M. Jones reports from Omaha to the New York *Times* that the cattle country admits privately that American canned beef is inferior, but is afraid that the present embargo against Argentine chilled beef might be raised, and hence will not give an inch lest a mile be taken:

The Alliance (Neb.) *Times-Herald*, in the heart of the cattle country, blames it all on the packers. It says that they use only stringy old cows for canned meats, although selling the product at the price of high-grade beef.

Little canned beef is consumed in the Middle West, but, curiously enough, what there is comes from the Argentine. A canvass of groceries in Omaha, one of the large livestock markets and packing house centers of the country, yielded only one store with American canned beef on its shelves. All the rest had Argentine beef in stock, although they bought it from American packers. Most curious of all was an attempt to buy canned beef in Imperial, a cow town of Southwestern Nebraska. The dealer had it, but it came from the Argentine.

The fact appears to be that the packing industry does not care much about the canned beef trade. It prefers to fill such demand as there is by imports and disposes of those cuts that might otherwise go into cans as fresh beef, bologna or similar edibles.

Meanwhile there have been some interesting developments in wheat. The May issue of the *Agricultural Situation*, published by the Department of Agriculture, reports heavy international trading since the first of the year in this commodity, and adds:

Meanwhile, a winter wheat crop of about 549 million bushels in the United States was indicated by April 1 conditions. This would be about 137 million bushels below the 1938 output. Should the spring wheat crop total 200 million bushels, the grand total for winter and spring wheat may be 750 million bushels, or about 70 million in excess of domestic disappearance during the period 1928-37.

The United States carry-over of old wheat on July 1 next year may total about 275 million bushels. The 1939-40 United States supply of wheat—new crop plus July 1 carry-over—may be about 1 billion bushels.

Later *Newsweek* reported:

The smallest winter wheat crop in five years was forecast last week by the Department of Agriculture. It estimated a crop of 543,928,000 bushels—20 percent under the 686,637,000-bushel crop last year and well under the ten-year average of 560,160,000 bushels. . . . Because of the slim crop expected, Secretary of Agriculture Henry A. Wallace decided not to call a farmer referendum on wheat marketing quotas, required under the law when supplies are above normal.

At the same time wheat prices reached new highs since June, 1938, selling at well over 80 cents in Chicago. The AP sent out a dispatch from Washington on the crop loans which would be allowed farmers this year:

The loans will be made by the Commodity Credit Corporation under authority of the 1938 Crop Control Act. Eligible for loans will be producers who cooperated with this year's Agricultural Adjustment Administration program by planting within their wheat acreage allotments.

Department officials said the loan rates would average about 61 cents a bushel for the country as a whole compared with 59 cents on a program last year under which loans amounting to $49,375,297 were made on 85,742,449 bushels. These rates were said to be between 75 and 80 percent of the average price received by farmers for their wheat during the last ten years.

Another dispatch from Chicago described one result of the increase in wheat prices:

The sudden change in market conditions the past three weeks, due largely to reports of crop deterioration and dry weather over much of the grain belt, means that the gov-

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ernment may not be forced to take title to large quantities of wheat, Commodity Credit Corporation agents said. Much wheat might have been defaulted to the government had prices remained at the low levels that prevailed throughout the winter and early spring.

The very opportune price rise, they said, has enabled the government to collect loans and interest and is permitting stored wheat to find its way into normal marketing channels at a time when demand is strengthened by the new crop situation.

But the *Farmer* (St. Paul), through columnist Harry N. Owen, takes a hard-headed view of the better market:

It is quite probable there will be some crop scares between now and harvest. Perhaps one will be on before this is published on news from the winter wheat country. These scares will advance the price. Later, if it prove there has been a great reduction in the wheat crop compared to last year, there will be another advance in the latter part of July, but I do not believe it will be sustained. There is too much wheat in the world, even though there may be a shrinkage of five or six hundred million bushels in this year's world crop from last year.

Our probable carry-over July 1 will be around 270 million bushels. A crop in excess of 700 million bushels is almost a sure thing, but place it at that figure. Our total supply for the 1939 crop will then be 970 million bushels, practically 300 million bushels more than is needed.

George Soule in the *New Republic* analyzes the New Deal's agricultural policy in general as follows:

As for the farmers, the attempt to increase crop prices was made indirectly by the limitation of output. Here the problem was complicated by a free competitive market and the existence of unsalable surpluses of important crops like cotton, wheat and tobacco, which have depended to a considerable extent on foreign demand. Deliberate crop limitation was for a time aided by drought. Then it was hampered by a Supreme Court decision and by good growing weather. Finally, it was interrupted in important cases by the natural tendency of farmers themselves to raise as much as possible, especially when prices rise. The experience of this endeavor leads to certain broad conclusions. Crop limitation, when it can be achieved under the difficult existing social and natural conditions, does raise crop prices. If the demand does not decrease much with higher prices and increase much with lower prices, crop limitation can bring a larger income to farmers through an elevated price. But in the case of commodities like meat or cotton, which sell in larger quantities when the price is low, crop limitation with resultant higher prices may so diminish the demand as to fail much to affect the growers' total income. In this area the effect on the farmers was similar to the effect of higher wage rates on wage-earners whose employment was not sufficiently enlarged.

Catholic Action, official organ of the National Catholic Welfare Conference, in its "study outlines" for May has this to say of the agricultural situation:

While the farm program has protected the farmer's legitimate interests by bringing about some semblance of parity between the urban and rural segments of the economic system, it has done so by means of reducing production. This is unfortunate. What is really needed is greater production, and that both in the field of industry and of agriculture. In fact, the two must go hand in hand. Only with greater production in the city can we have greater production in the country—at any rate without forcing the farmer to commit economic suicide and, in turn, eventually also harming the city.

Much of the farm problem is due to city injustices. Every step in the growth of a democratic self-government in industry to obtain justice in incomes and prices is a progressive alleviation of the farm problem. Each step would provide larger buying power in both city and country.

The Stage & Screen

The Devil and Daniel Webster

"THE DEVIL AND DANIEL WEBSTER" is probably not the long-looked-for masterpiece which is to inaugurate a school of American opera, but it is a more original and interesting work than any of the attempts at native opera which this commentator has heard, and he has heard all which have been offered in New York for the last thirty-one years. That Stephen Vincent Benét should have gone back to a variation of the Faust legend, however, pained no less a critic than Mr. Brooks Atkinson. Mr. Atkinson writes in the New York *Times:* "If science has driven the supernatural out of the modern world, what is the point of clinging to it in music and letters?" Well, if Mr. Atkinson's artistic kingdom is solely of this world, let us be thankful that Mr. Benét's isn't; let us be thanful both for Mr. Benét and for the future of American music and letters. Mr. Atkinson declares that his ideal of an American opera is "The Cradle Will Rock," a dull, awkward and uninspired piece of left-wing propaganda. He shares the belief so common today that art to be important must at all costs be up to date, oblivious to the fact that to be up to date is a prelude to being dated tomorrow.

Now the Faust legend is not dated, for it is symbolic of an eternal truth, and that Mr. Benét made his Mephistopheles a Boston lawyer only emphasizes its eternal quality. His version is simple. Jabez Stone has sold his soul to the Devil for material success and on his wedding day the Devil comes to claim him. But he has reckoned without the eloquence of Daniel Webster, who, appealing to a jury of demons summoned by His Majesty, reminds them that they once were men and thereby wins his client's acquittal. In telling this tale Mr. Benét has written a libretto at once singable and imaginative in a homespun fashion, and Douglas Moore has composed music which, especially in its orchestral portions, is both dramatic and melodious. It is music which, while in its set pieces it is of no great force or originality, both characterizes and sustains the story.

The American Lyric Theatre has given it a worthy production. Especially effective is the Devil of George Rasely, while Lansing Hatfield's Daniel Webster, if rather too youthful in appearance, is sung with force and resonance. John Gurney's voice is equal to all demands as Jabez Stone, and Nancy McCord sings well as Mary Stone, even though her music is the least effectively written of the opera's set pieces. John Housman's direction is admirable and Robert Edmond Jones has provided settings as atmospheric as they are simple. "The Devil and Daniel Webster," though coming near the very end of the season, is one of the more interesting of the year's productions. It is not musically a work of genius, but it is one of talent, and one wrought by a composer who understands the theatre. Moreover, its libretto is the creation of a poet who, thank Heaven, is so much of a poet that he has not

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been seduced by the hortatory writings of those critical gentlemen who insist that Pegasus be exchanged for a mule, because a mule is more useful in everyday life. If all art had been inspired by everyday life there would have been no "Hamlet" or "Macbeth" or "The Tempest" or any drama by Euripides. These works deals with the supernatural, which Mr. Atkinson assures us has been killed by science. Perhaps science and Mr. Atkinson prefer the mule, but I have a strong suspicion that art will continue to believe in Pegasus. (At the Martin Beck Theatre.)

GRENVILLE VERNON.

"We Were Very Tired . . . Very Merry"

WHEN a young detective, who gets a hundred bucks a week for keeping track of a wealthy, inebriated Willie-the-Pooh, meets up with poetess Edwina Corday, who thinks detecting is loads of fun—which you do in "It's a Wonderful World"—you're very likely to have a funny comedy, especially when W. S. Van Dyke directs, Ben Hecht writes the screen play and James Stewart and Claudette Colbert work like everything to get the most out of clever lines and situations. Well, it all happened one night, and you don't have to believe the fishiest parts of the story. You'll have some good laughs as Jimmie impersonates a tough guy, a Boy Scout leader with thick glasses, and an Alabaman, while Claudette recites Millayishly about "other lovers, other lips," learns how to follow a clue and changes her detective's philosophy about women. It ends tritely with her capturing the crooks and his spouting doggerel.

Devotees of *le jazz hot* may care for "Some Like It Hot" especially when Gene Krupa, his drums and his orchestra swing into mad rhythms. But Bob Hope, Shirley Ross and the rest of the cast with a bunch of banalities and corny jokes do very little to entertain. "The Lady's in Love with You" is a good number—or was, if radio has already killed it with overplaying.

As "The Kid from Kokomo," Wayne Morris is an unhappy farmer because his mother walked out on him twenty-two years ago. Pat O'Brien and Joan Blondell make him into a fighter and supply gin-soaked May Robson as mama. Maxie Rosenbloom's malaprops, funny at first, become nauseous; while the phoney story and fights (inside and outside the ring) go from bad to worse. Wayne is getting rather old to do those charmingly dumb Kid Galahad rôles.

The problem of twins can be even more complicated when one of the pair is evil and the other good. "Stolen Life," an English picture, directed by Paul Czinner, solves no difficulties for twins, but tells an interesting though farfetched story. You are liable to be one jump ahead of this story, and you may not believe the absurd twist when the good twin thinks she can take the place of her drowned sister. The film's overwhelming assets are the fine performances of the emotional Elisabeth Bergner and that straightforward English youth, Michael Redgrave. Miss Bergner has dropped many of her old eccentricities without losing her charm or her ability to project a mood. "Stolen Life" gives her an opportunity to run her gamut.

PHILIP T. HARTUNG.

Books of the Day

Thoughts on Politics

Fascism and Big Business, by Daniel Guerin. New York: Pioneer Publishers. $2.00.

TOO frequently in analyzing the nature of fascism and nazism misconceptions, as naïve as they are dangerous, have arisen from a failure to examine the actual economic and social forces underlying them. Precisely because their propaganda is designed to hide and not to reveal their real nature, fascism and nazism have thrown dust in the eyes of many. For this reason Guerin's account of the rise and development of the present régimes in Italy and Germany should act as a corrective in exposing those hollow abstractions which have been offered as tempting bait to the unwary scholar.

In a painstaking manner and with a wealth of material he sets himself the task of linking up the ideological and political aspects of fascism and nazism with their economic and social foundations. And the picture he presents to us is not a pretty one. For with firm broad strokes against a background of rich detail, he condemns both fascism and nazism as the system by which big predatory capital maintains itself in power. But what is especially instructive and effective in his treatment is the way in which he traces the strikingly parallel course of development followed by the two before and after coming to power.

Guerin maintains that the fascist state of the Italian or German brand serves primarily the interests of the big bourgeoisie. Any Catholic reader should know this, who is familiar with the words of Pius XI when he points out in his encyclical, "On the Reconstruction of the Social Order," that the concentration of economic power "has led to a fierce battle to acquire control of the state." If economic dictatorship is to maintain itself in the face of dwindling mass purchasing power and diminishing profits, it must extend its dictatorial sway to the political sphere as well. Big business therefore subsidized fascism in Italy and Germany so that it might reduce at will the living standards of the people and safeguard its profits by legalized spoliation. Obviously, as Guerin points out, "such maneuvers are difficult under a democratic régime." So long as the people retain their civil liberties, universal suffrage, the right to organize into unions and to strike, etc., they have some means of defense. "And so, in certain countries and under certain conditions, the bourgeoisie throws overboard its traditional democracy and conjures up with its invocations—and its subsidies—that 'strong state' which alone can strip the masses of all means of defense, tying their hands behind their back, the better to empty their pockets."

As the author shows, once big industry and finance have conquered power, the machinery of the state is used "to complete the destruction of democracy and the workers' organizations in order to set up an open dictatorship." Moreover the fascist or moloch state is forced by its inner logic to engage in a pitiless extermination of everything which might invite and encourage any attempt at opposition. Hence its arrogant contempt for reason and those values which are profoundly human and spiritual. Legalized aggression against human rights becomes the order of the day, and the dictators proudly boast of their violence. "Violence," says Mussolini, "is perfectly moral." Hitler too hails the "victorious efficacy of violence."

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The author also shows how fascism finds the backbone of its support among the urban middle classes, despite the fact that it is precisely fascism's big business backers who are ruining and despoiling them. Of course these backers are careful not to obtrude themselves upon the public notice while their political "strong men" entice the distressed and confused middle classes by a demagogic program of reform. In Italy and Germany the middle classes were provoked to action under anti-capitalist slogans. But their anti-capitalism was skilfully diverted against international plutocracy and the "international Jewish bankers." With fascism in the saddle, the middle classes found their woes multiplying a hundred-fold, for, as Guerin remarks, they were "simply sacrificed."

Although Guerin handles his material with firmness and skill, one of his major conclusions is not only unconvincing, but it negates his careful factual analysis. For it gives the impression of a sharp break between the objectively presented facts and their interpretation. In offering us a program against fascism, he not only affirms the need of a strong working-class movement against capitalism, but he suggests also that we break with "the rotten structure of bourgeois democracy." Considering in this review the latter suggestion only, one can show that it does not hang together with the facts. For if anything is clear in the lesson of Italy and Germany, it is that fascism comes to power by destroying democracy and its major bulwark, the trade union movement. And our author has marshaled facts which go to show that while it is still possible for the people to defend themselves so long as democracy endures, once democracy has been taken from them, they are reduced to impotence and slavery.

Although bourgeois democracy, as is only too painfully obvious, falls woefully short of the democratic ideal, it has, notwithstanding, sharpened the appetite of great numbers of people for that equality which is rooted in the age-old Christian consciousness of the infinite worth and dignity of man. In America this is certainly true. The defense of present-day democracy, therefore, has tremendous possibilities, especially if Christian energies are sufficiently mobilized. Besides checking the spread of totalitarianism, such defense can easily develop into positive and creative action for a social order embodying, in its economic and social as well as political institutions, that democratic conception which was born with Christianity. Thus when considered from a dynamic and historical point of view, defense of democracy has a meaning which seems to have entirely escaped Guerin's attention. The people cannot be expected to attain real democratic stature unless they are activized in support of the democracy they have here and now. ROBERT POLLOCK.

The Development of Political Theory by Otto von Gierke. New York: W. W. Norton and Company, Inc. $4.00.

THE VOLUME by von Gierke is a genuine contribution to the field of political thought. A first rate scholar of political theory, particularly in the field of the Middle Ages, von Gierke (a Protestant by faith) and his works have been known chiefly through the German editions of his lectures and writings. Von Gierke's fame rests not alone on his monumental and life-long work in the history of the theory of corporations, but is founded on his careful researches in the general field of medieval political thought as well. The present volume deals not only with the political theories of Johannes Althusius, but with the general medieval background of those theories. No better volume could be read by the superficial student who believes that democratic institutions sprang over night from the bloody chaos of the French Revolution. The chapter headings, describing as they do theories of the Middle Ages, would in themselves be a lesson for such a person. Thus, we find "Religious Elements in the Theory of the State," "The Doctrine of Popular Sovereignty," "The Principle of Representation," "The Idea of Federalism." So also such a person could pick up gems of wisdom based on profound research such as: "Yet on the whole the evolution of the theory of the representative constitution came to a complete standstill with the triumph of the absolutist movement in the Seventeenth and Eighteenth Centuries." Or, "The result [of the disturbances of the age of the Reformation] was that the idea of popular sovereignty, after having rendered an indispensable service in the birth of the modern world, gave way to the absolutist idea."

Von Gierke, however, great student as he is of the Middle Ages, does not show a correct appreciation of such forerunners of the modern age as Hobbes, Locke and Rousseau. To mention but one incident in this excellent monograph, he does not show that he realizes the mental confusion that these three were guilty of in their discussions of natural law, natural right and state of nature. And when, on page 108, after discussing Hobbes, he says, "And now for the first time there grew up the system of the inborn and inalienable rights of man, which finally became the very essence of the whole doctrine of Natural Law," one feels that he has thrown all his previous research out of the window. There is also a glaring lack of treatment of Bellarmine and his influence on Seventeenth Century revolutionary thought.

Yet despite these weaknesses, to which might be added others, von Gierke remains one of the few really great scholars of the development of political thought, and no Catholic student of the Middle Ages should be without this book. JEROME G. KERWIN.

Preface to Statecraft, by Desmond Fitzgerald. New York: Sheed and Ward. $1.50.

WITHIN THE COMPASS of five compact chapters an Irish political leader has written exactly what his title suggests: a primer of political philosophy for those who would be statesmen. The result is a thoroughly Thomistic presentation of the nature of man and society, and a revealing commentary on Rousseau and his nineteenth century followers, on pragmatism, materialism, laissez-faire liberalism, communism and totalitarianism of all varieties.

The first chapter is devoted to society as a product of man's rational and moral nature. Rousseau's theory of the social contract is contrasted with the concept of human reason capable of relating man's political end to his final good in God. In this chapter, as in all others, the author has performed a service for laymen, particularly for laymen whose education is secular. In modern simple English, with clear reasoning, he has restated truths often hidden or half-revealed because couched in scholastic terms. References to the works of Saint Thomas and the encyclicals of the modern Popes offer further direction to the inquisitive student.

The second chapter distinguishes authority from the concept of force or power which has accompanied it in the last century, and presents it as a direction to the common good, a balance for divergent human wills. Particu-

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larly valuable is the discussion of the limitations of authority, the safeguards for the Church and the family, the reasonable basis for and limits of civil obedience. Desmond Fitzgerald could draw on his practical experience for his illustrations, but he confines himself to theory.

The distribution of economic goods and the private ownership of and inheritance of property form the foci for the chapters on justice and hierarchy. Man's diverse powers, efforts and special talents offer a reason for differences of condition, and his love of self and family offer his chief incentive to labor beyond the minimum necessary to subsistence which enhances the common good. Little or no consideration is given to the arbitrary restraints of class and interest groups which interfere with the laborer's receiving a proportionate return for his labor. In these last chapters there is frequent reference to the "wishes of nature" with reference to the distribution of surplus, and at times it becomes a little difficult to distinguish nature from God. Mr. Fitzgerald leaves unresolved the question how the proper leader rises to his position of eminence, leaving it, as did Saint Thomas, to God.

One puts down the book wishing that reason were a more visible quality in modern men, and wondering why, if man's end be knowable, so many men have missed the knowledge. Here we have the ideal—but the practice is marred by multitudinous imperfections.

ELIZABETH M. LYNSKEY.

FICTION

The Adventures of a Young Man, by John Dos Passos. New York: Harcourt, Brace, $2.50.

AS ONE of the first and most sincere of the "fellow travelers," John Dos Passos has in recent years so often antagonized the Communist Party by his highly objective reporting and failure to follow the Party Line, that his friends jestingly speak of the Party's frequently renewed antagonism for him, as "Dos is being read out of the Party again."

He is out for good now. In the second half of his new novel, he reaches what I think is the peak of his writing to date, a completely sustained and intense study of the disillusionment of a young Communist labor organizer, Glenn Spotswood. Although the novel is not autobiographical to any extent, I think it is the measure of Dos Passos's own disillusionment.

It is not a particularly orchestrated prose that Dos Passos writes, nor is it as chaste as that of his friend, Ernest Hemingway, although it is as rich in its own kind of implications as Hemingway's prose it. Until what Dos Passos is trying to do is fully understood, his style may even be boring. Gradually, you begin to realize that the banalities, the clichés, the cute expressions in the narrative as well as the dialogue are merely part of Dos Passos's ironic commentary on his own times.

Mostly they are an unbeautiful people he writes about and they speak a fearful language, from the patter of the neo-psychology of the '20's to the everyday jargon of the streets. In telling of them in their own language, Dos Passos has merely stewed them in their own juice. It seems to me there can be no other explanation of the style.

He has foregone the not wholly successful experimental writing he used in his trilogy. The first half of the book is dull largely because the people are dull, the boy's development being not greatly different from that described in a number of other novels. Sometimes the people seem caricatures, but this is their fault rather than Dos Passos's.

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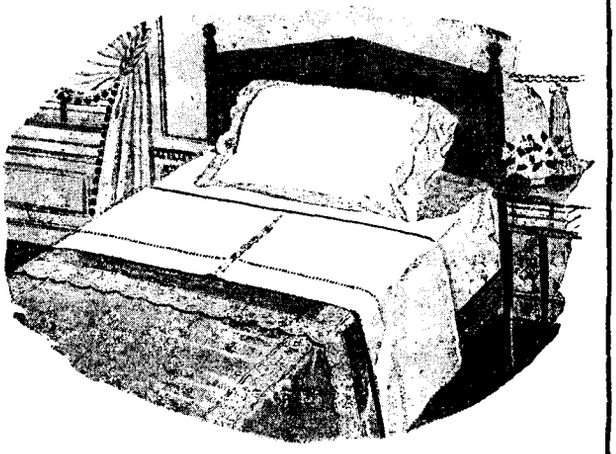

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If a Texas banker taking advice about oil-wells from a Hindoo swami isn't a living caricature, what is he?

It is when Spotswood goes into a version of Harlan County to organize mine-workers that Dos Passos begins to give us something which he has here done better than any of his contemporaries. The brutal deputies, the diddling liberals, the sullen, earnest miners become suddenly very real. Dominating and informing the entire series of events is, curiously, not the alleged law of the state, but the Communists hewing to the Party Line, regardless of the cost to individuals. It is when the Party insists on making the trial an "educational demonstration" at the expense of the miners whom the deputies have framed, that Spotswood rebels and leaves the Party.

Once a Party hero by virtue of the beatings he had taken while organizing the miners, Spotswood is now shunned or ignored. He is excommunicated. The Party members even have a kind of aloof pity for him. He makes an abortive attempt to publish his own working-class paper and then works in Detroit to attempt to talk unionism to the auto workers.

Inevitably he goes to Spain, to fight for what he thinks is the right. But the Party Line holds good in Spain, too. He is not merely ignored as in America. After working some months as a mechanic—he does not want to fight and kill—he is jailed by Communist officers of the International Brigade as a "Trotzkyist-Bukharinist wrecker"—whatever that is. They release him as the rebel guns come closer, to carry water to a pill-box, and he dies with the bullet-riddled pails in his hands.

This is the best book John Dos Passos has given us. There is a good deal of loose talk these days about objectivity, but Dos Passos is one of the few literate people who possess that quality. He happens to be an atheist, so that one must inevitably differ with him in many things. He has eyes and strong perceptions, however, and a good brain. He believes what these see and hear and he tries, very hard, to write exactly what he has seen and heard and what he believes to be the truth, a thing which he realizes does not coincide exactly with *any* party line.

He is still, of course, a Leftist and now a rather lonely man because of his recalcitrance. One of the hardest things to find today, on or off a newspaper, is an objective reporter. Perhaps complete objectivity is not to be desired as good. But Dos Passos has tried to come close to being that and he has succeeded. It is, I think, his pride. I know it is his distinction. HARRY SYLVESTER.

Beware of Pity, by Stefan Zweig. Translated by Phyllis and Trevor Blewitt. New York: The Viking Press. $2.50.

THE moral of this book is its title. And so conclusively does Stefan Zweig build up the stirring events and psychological details in his first long novel that the reader, worn out by the time he reaches the final page, is quite ready to take seriously the author's repeated warnings. The whole thing begins with a blunder. Toni Hofmiller, a young, penniless, Austrian lieutenant, stationed in a dull garrison town near Vienna in 1913, goes to a party at the estate of wealthy von Kekesfalva, and innocently makes the unfortunate error of asking the daughter of the house for a dance. She is a cripple and creates a scene. Toni runs from the party. Filled with embarrassment and pity, he sends roses and later calls on Edith; and slowly he drifts into a friendship with the Kekesfalvas that becomes his downfall. It is a mistake that any

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inexperienced young man might fall into—particularly a young man protected by the busily empty monotony and masculine atmosphere of soldiering.

This sudden impact with life and suffering creates in Toni unsuspected tender zones of feeling. Through pity he is drawn closer and closer to Edith in whom the childish is mingled with the womanly and the sickly. But pity may be a drug that becomes a virulent poison; and Toni lies to Edith's father when he says that Dr. Condor promises a cure for Edith's spinal paralysis. Suddenly Toni discovers through a kiss that Edith is madly in love with him. He is revolted as he realizes into what noose his maudlin pity led him and he finds himself the prey of the unwelcome desires of the crippled girl.

"Beware of Pity" has a constrained tensity that is like watching a family quarrel. Although painful and embarrassing, the novel fascinates and leads one on into its unusual and moving story. Mr. Zweig has made Toni a colorless nobody, and Edith an impatient, pampered neurotic; but in the strong-willed Dr. Condor who married a blind woman, and in Edith's pathetic father, the author has created two extremely interesting and sympathetic characters that give power and a broad sweep to a story that might have been without them just a tale of one youth's fall into the trap of stupid sentimentality.

PHILIP T. HARTUNG.

The Crown, by Elisabeth Bergstrand-Poulsen. New York: Coward McCann. $2.50.

"THE CROWN," a Swedish work by Elisabeth Bergstrand-Poulsen, treats not of a noble class, as its title would lead one to believe, but of a noble soul of the peasant class. Old Captain Berggranat, who lost both legs in war, was knighted by his king and presented with a crown of lights for Lunda Manor. This crown is of such beauty that not even the king has seen its like, so its splendor overwhelms the peasants when it is bequeathed to the parish church.

The obligation it carries, however, soon becomes exposed to human frailty, with resultant wrath by Her Grace, mistress of Lunda, who removes the crown and returns it to the manor house. Serafia Cavall, peasant girl reared by the duchess, promises thirty years' penance for the parish's neglect, so each Saturday thereafter she tramps to the churchyard with green wreaths for the manor graves.

Love and a worthless husband intervene but, never does Serafia falter or lose sight of the vision that prompted her sacrifice. At her death her daughter completes the work and finds in life another crown of happiness.

The translator of this novel, Eleanor Salberg Williamson, has let slip a few stereotyped expressions, such as "brown study," that make the reader wince, and has impaired an otherwise appealing story by stilted diction. There is a depth to the spirit of the work, however, that shines through with a strength akin to that of Selma Lagerlof to establish Mrs. Poulsen as a bright figure among Swedish authors. She has had ten books published.

Very obviously nobility of character is the chief concern of the author. Serafia has a perseverance that borders on the melodramatic at times, yet there are humor and saneness about her that make her human. Considering the thesis of the novel, self-sacrifice, the author has done well in keeping away from moral propaganda and in arousing pity and understading for her principal character.

GENEVIEVE MCCOLE.

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PHILOSOPHY

The Happy Life, by Aurelius Augustinus; translated and annotated by Ludwig Schopp. St. Louis: B. Herder Book Company. $1.50.

Saint Augustine on Eternal Life, by D. J. Leahy. New York: Benziger Brother. $1.50.

Saint Augustine's Philosophy of Beauty, by Emmanuel Chapman. New York: Sheed and Ward. $3.50.

SINCE the celebration of Saint Augustine's centenary in 1930 there has been a renascence of interest in the life and thought of the Bishop of Hippo. New translations and interpretative monographs are gradually revealing the many facets of Augustine's rich personality. The three works considered here will do much to advance the part of the English-reading public in this movement.

Ludwig Schopp's version of Saint Augustine's *"De Beata Vita"* might well serve as a model for future translations of the small works of Augustine. Its formal arrangement is excellent. The informative introduction, the printing of the Latin text on alternate pages with the English, the translator's notes in a separate section in the back of the book, the useful index of names and terms, and not least the attractive format—all these features combine to make an excellent piece of work. The dialogue "On the Happy Life" records a discussion held by Augustine and his close associates during the November which preceded his baptism. Saint Monica, Navigius, Adeodatus, Licentius and Trygetius struggle with the problem proposed by Augustine: what must a man have in order to live happily? The answer given in the dialogue forecasts in broad outline the motif of Augustine's life as a Christian. Christ, the Wisdom of God, is the prime requisite of a happy life. Dr. Schopp's translation preserves much of the flavor of the rustic life and high-minded talk of Augustine's circle. One could hardly be better introduced to the mind of Saint Augustine than by reading this book.

"Saint Augustine on the Eternal Life" is a theological treatise dealing with the none too clear teaching of the Saint on the nature of man's vision of God in heaven. Father Leahy does not hesitate long on the lower types of vision and so the work makes no contribution to the study of Augustine's psychology of man on this earth. The author seems in general to follow the lead of Father Boyer in interpreting the philosophy of Saint Augustine. By dint of much quotation of not always pertinent texts, Father Leahy develops his threefold thesis: that the beatific vision is reserved for heaven, that this vision in heaven is an intellectual one accompanied by love, finally that man will not see God in heaven directly with his bodily eyes. These points are hardly startling, but their very lack of distinction is in line with the type of Augustinian scholarship which makes the Bishop of Hippo a scholastic theologian before the fact.

Dr. Chapman's study of Augustine's esthetics is the first thing of its kind in English. With a minimum of quotation he expounds the profound views of Augustine on the subjective and objective aspects of the beautiful. Great emphasis is placed upon the importance of the illuminative influence of God on created beauties. Here, as elsewhere in Augustinism, the intimacy of the relation of the universe to God is characteristic, just as the very lack of such intimacy is characteristic of the Aristotelian position. The criticism of a purely imitative theory of art is excellently done. It is obvious that Dr. Chapman is working toward a personal theory of beauty which now and then intrudes upon the account. The things which he says

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about "architectural art" and his survey of modern painting indicate the possibility of a still more important work on esthetics by Professor Chapman. The publishers have done a fine job on the physical appearance of this first work in the monograph series of the "Saint Michael's [Toronto] Mediaeval Studies," printed under their care, but the price is too high.

VERNON J. BOURKE.

SCIENCE

You're the Doctor, by Victor Heiser, M.D. New York: W. W. Norton. $2.50.

"YOU'RE THE DOCTOR." So be it. "The chances of dying after you reach thirty-five are about as great today (bar epidemics) as they were a hundred years ago. . . . No dessert should be included in my ideal diet. . . . There is little evidence that better housing has a decisive effect on health. . . . We still eat too much meat. . . . [The soft boiled egg] remains in the stomach only an hour; the hard boiled and, curiously enough, the raw linger for two. . . . Nuts, once so highly praised for their proteins, are now rather in disrepute as a staple article of diet because they have been proved lacking in some of the best building blocks among the amino acids. . . . The soy bean, known in the Orient as 'the meat without the bones,' is the richest in proteins of any food except dried egg white. . . . 'The fate of a nation,' said Voltaire, 'has often depended on the good or bad digestion of a prime minister.' . . . You cannot have a pure carbohydrate meal unless it consists solely or sugar or a pure protein meal unless it consists solely of dried white of egg. . . . An over-acid stomach never occurs, as a rule [the qualifying clause proves Dr. Heiser the true physician who will whittle his statements to the vanishing point], among small eaters. . . . A satisfactory salt solution (of which a quart or two is to be absorbed warm before breakfast every other day) can be made by mixing half seat water and half fresh water."

Well, it may be satisfactory to you, Dr. Heiser, but sodium phosphate or a dash of psyllium or even the insinuating mineral oil persuade my reluctant colon somewhat more amiably. Yet, one must admit, the doctors knows his hygiene and his classics and his humanity. This volume has doubtless been put together to catch the readers of "An American Doctor's Odyssey." It will do them good.

"'I have bin frequently told by some seamen and surgeons, that had been long voyages at ship, not two of them but have been almost eaten up with the Scurvy, their Skin squalid and full of Blotches, their gums eaten away, and their teeth ready to drop out. Pains and Aches all over their Bodies, etc., and yet on landing at Cadiz or thereabouts, where is plenty of oranges and lemons, and eating large quantities of them, in one fortnight's time at the farthest, scarce one has failed of being perfectly cur'd.' . . . 'There are two things in life,' says Bulwer-Lytton, 'that a sage must preserve at every sacrifice, the coats of his stomach and the enamel of his teeth.' . . ."

By now the reader is somewhat breathless but also, if he can hold them, saturated with medical aphorisms. He will also know who the Haligonians are. Then let him read the last chapter and learn that it is well to have a merry heart.

Good, modern, chatty household medicine this. Indigestible in large doses because too full of vitamins and such, but tasty when properly diluted.

EDWARD L. KEYS.

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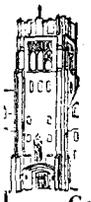

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The Inner Forum

GEORGETOWN UNIVERSITY of Washington, D. C., the oldest Catholic college in the United States, is celebrating its 150th anniversary May 28 to June 3. It goes back to the little schoolhouse erected in 1634 at St. Inigoes, Md., by Father Andrew White, S.J., who had accompanied Leonard Calvert across the Atlantic on the famous *Ark and the Dove*. John Carroll, later Archbishop of Baltimore and first bishop of the hierarchy of the United States, who chose the site and drew up the plans for the institution, is considered the founder of Georgetown University. The original site of one and one-half acres was acquired for 75 pounds sterling.

The first building was open for occupancy in 1791 and the following year the enrollment reached 66 students. The institution grew slowly in numbers and did not reach an enrollment of 100 until 1818. By 1859 it had grown to 359, but since the majority of the students came from the southern states, the student body had fallen to 120 in the midst of the Civil War, three years later. Georgetown University has 3,000 students in its six colleges today, and its living alumni number 30,000.

As the institution progressed from the elementary classes of its first years to higher academic work, some of the assistant instructors were aspirants for the priesthood. In 1808 four of them, Benedict Fenwick, Enoch Fenwick, Leonard Edelen and John Spink, became the first Jesuits to be ordained in the United States. Georgetown served as the provincial house for higher studies for philosophy and theology until 1869 when the Woodstock Scholasticate was founded.

The Sesquicentennial opened with a pontifical High Mass and a tribute to Archbishop Carroll. On May 29 took place the first of a series of conference and round table discussions under the auspices of the various divisions of the university. Topics included Scholastic Philosophy and the Modern World, the Social Sciences and the Modern World, Law and Jurisprudence in the Modern World, Modern Advances in Medicine and Surgery, and Foreign Relations, World Economics and International Law. The final days will be devoted to the various exercises involved in the annual commencement, with an imposing historical pageant on the evening of June 2.

CONTRIBUTORS

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